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NOTES AND COMMENTS

Fruitful Old Age

On the 1st of this month, the beloved and respected President of the Women's Indian Association, Dr Annie Besant, celebrated the 75th anniversary of her birthday. Her energy, her industry, her endurance of the difficulties of long journeys, her ceaseless planning and work for the upliftment of humanity in general, and India in particular, are inspiring to all who come in touch with her. In a recent review by a Western writer of the men and women speakers of the past fifty years, she is acclaimed as unquestionably being the greatest orator of the period. She adds fame and honour to the sex of womanhood by her nobility of character, her wonderful grasp of world politics and her powers of oratory. In private life, she is full of motherly love and consideration for all about her, never-failing in charity, and with a delightful sense of humour. May we long have her example amongst us!

The Ranee of Cochin

Shrimati V. K. Paru Kutty Amma, the Consort of the Maharaja of Cochin, was recently invested with the Kaiser-e-Hind medal. She is a lady who takes very great interest in woman's advancement and education, and is much beloved in her State.

Women's Interests in the Legislative Assembly

The Local Governments have given universal support to Mr. Kamat's Bill to amend the Indian Married Women's Property Act, and the Legislative Assembly, agreed unanimously to its being now placed in the hands of a Select Committee who will finally amend it before it becomes actual law. It will ensure that an insurance policy taken out by a Hindu, Muhammadan, Buddhist, Sikh, or Jain husband for his wife or children or either of them, must be paid to them only on his death, and that such money shall not be held as part of his estate Thus the insurance sum will be certain for his wife and children and cannot be taken to pay his debts.

Dr. Gour's Civil Marriage Bill

A very lively debate was provoked in the Legislative Assembly by Dr Gour's motion to refer his Bill to amend the Civil Marriage Act of 1872 to a Select Committee of the House. This motion had been rejected on last occasion but Dr Gour's perseverance has been rewarded now as the motion was passed by 34 to 33. We warmly congratulate Dr. Gour on the success of his second attempt. This Bill is intended to make it permissive and legal for people to marry outside their own caste or community without renouncing their religion. It was opposed by the Muslims and a number of orthodox Hindus, but being carried by a majority, representatives of opposing sections have now come on the Select Committee and will assist in shaping the Bill. That the Assembly should now have committed itself to the principle of the Bill is a step in the direction of extending the possibility of acting within one's religion with full liberty of conscience.

Bombay Compulsory Education Bill

The Hon. Dr. Paranjpe has created a very good precedent in his Bill by the creation of School Boards which shall include representatives of women and minorities, and whose duties will be to model curricula suitable to the locality and to look after the efficient administration of primary education. The compulsory scheme applies to girls as well as boys. Both rural areas and Municipalities are included within its provisions and the Bombay Government is prepared to share two-thirds of the cost in the case of the former and one-half in the case of the richer municipalities. Under this Bill, the prospects of Bombay girls all receiving elementary education within the coming ten years are very bright.

Behar Municipal Act

In addition to the grant of the Municipal vote to women in Behar and Orissa who are matriculates or certificated in Samskrit or Arabic, we notice that the disqualification of sex has also been removed from them in regard to becoming Councillors. These qualified women are now also entitled to become Members of the Municipal Councils or Commissioners. We hope a number will become such.

Indian Women's University

At the recent Convocation of this University nine women got their Degree Diplomas of G. A. (Graduate in Arts). Amongst them is Mrs. Gangabai Khedkar, who is the first Indian woman who spoke in Great Britain and Ireland and in America on the Vedantic philosophy. It was very plucky of her to take up a Degree course after she had reared

her family and travelled to distant countries. Difficulties of health and family affairs often deterred the in her studies. She is to be congratulated on her success of her perseverance. Professor Karve's work for the advancement of Indian women cannot be over-estimated both through his Widow's Home, the Women's University and the Normal School and other Schools and Colleges connected with the University. It is a crying injustice that the teachers trained in his Normal School are refused by the Government the same recognition and salary as those trained in Government Normal Schools. This is a matter which must be set right by the Municipal authorities who have been glad to engage the Hingne-trained teachers.

Women Workers in Mines

It is a dreadful thing that thousands of Indian women spend their days working thousands of feet underground in the coal-mines of India. In almost all other countries, the law forbids the underground labour of women, but until now no one has troubled to look into the lives of Indian women wage-earners. Mr. Joshi, of the Servants of India Society, has introduced a Mines Act Amendment Bill which aims at improving the conditions of miners, but it is gravely defective in that it still allows women to be employed underground. It has prohibited the employment in mines of children under thirteen years. In its earlier draft it allowed children under six years old still to be taken down the mines with their mothers, but that also is now forbidden. It was suicidal to try to rear the small children underground. The mothers and babies must not now be separated. The mothers must also not go underground. Their greatest duty is to care for the children, to look after their household affairs, to have the food ready for their husbands when after arduous work in sunless, difficult conditions, they come up out of the mines almost exhausted. Having to wait while the poor wives have to go and cook (after doing similar mining work) is one of the causes that drive the men to the drink shops. An end must quickly be put to this working of women in mines.

The Mahila Seva Samaja, Bangalore

The Eighth Annual Report of this institution, just published, is an incentive to all women eager to serve India through serving their sisters. It is a record of splendid and solid work along educational, social, and philanthropic lines. While purely non-official in character it has had the advantage of substantial financial aid from the Mysore Government for the construction of its fine premises, and a number of prominent men in the State have endowed scholarships for certain purposes connected with its activities. Though over Rs. 5000 has been spent during the year on education there is a balance in hand of over Rs. 6,000, which is being held in readiness for building expansion. All the twelve pupils, who sat for the Mysore Lower Secondary Examination, passed. The classes for Domestic Training are specially worthy of being followed in other towns, and it is gratifying to find that the attendance ranged between 100 and 300 at these weekly. A new activity was undertaken during the past year in the establishment of a Centre in the Samaj for Maternity and Child-welfare work. An account of this was given in our May issue. At the Annual General Meeting of the Samaja, attended by over 600 ladies, Mrs. Sirur, daughter of Sir G. N. Chandavarkar, presiding, made the following important points:

An Indian home has hitherto been a place of shelter for needy dependents and poor widows; but the conditions of life are changing, and the joint family system is slowly vanishing, especially in big cities. But the spirit of service which is inborn in an Indian woman should not be allowed to die; it should be given a new form to suit the times. That is why such institutions are wanted, so that by proper organisation and co-operation of ladies the interests of these helpless women may be guarded and care taken to make them useful and happy. In India, the problem of child widows has been engaging the attention of all social reformers and efforts are being made to make them self-supporting and useful members of Society; and it is also *our* duty to do our bit in improving the condition of these poor women.

Hindu ladies are well known for their charitable disposition and religious temperament. They never like the idea of turning away a beggar from their door, and I am sure if they take a broader view, they will certainly take pity on those poor helpless women who are, so to say, at the gate of every city, nay, every village in India. Do we not offer ghee and valuable things as sacrifices to God? Cannot these offerings to God take another form? Cannot so much money spent in those ways be turned to help the cause of the needy and helpless? I need not remind you that service of man is service of God. May I therefore request such of the ladies as have not joined this institution, not to wait till they are asked to help the cause, but to think it their duty to relieve the sufferings of the poor women through such institutions? The more we dedicate our life to noble purposes, the higher do we rise in the eyes of God!

Mrs. K. S. Chandrasekhra Iyer, the President of the Samaja, and her band of enthusiastic co-workers, are to be heartily congratulated on their year's successful work.

Immorality in Bombay

The Report of the Bombay Prostitution Committee is very sad reading. The Committee found that there are between four and five thousand open prostitutes living in brothels in Bombay City, and about 40,000 clandestine prostitutes, among whom are included the hereditary class of dancing girls. The Committee was appointed to consider means of remedying this terrible social evil, and it has recommended that brothel-keeping, procuring women and letting houses for immoral purposes should be made offences by legislation and be punishable by imprisonment, high fines, and the whipping of male offenders. In the case of the women they prefer detention in certified "homes" to either imprisonment or fine. They demand the entire abolition of these plague-spots, but gradually, so that a number

of State-aided rescue homes, privately managed, should be brought into existence to receive the poor girls who may have nowhere to go when these places of slavery are abolished. They recommend the formation of a Vigilance Committee composed of representatives of societies doing Welfare Work, and advise the grant of large powers to them in regard to offences connected with this evil. The Committee calls for the opening of wards in hospitals and the starting of special dispensaries for the treatment of venereal diseases, statistics having shown that one out of every three outdoor patients attending the hospitals in the E. Ward of the city is infected by them, and that 18% of the outdoor patients attending the Children's Hospital had congenital syphilis. It recommends the Government to introduce sex instruction in the schools and to issue cheap text books on the subject for the use of parents and children.

Every pure and thoughtful woman will endorse these recommendations for the abolition by law of this system of commercialised vice not only in Bombay but throughout the land. Very many of these victims have been kidnapped or innocently decoyed, and the agonies of body and mind and soul that they must have gone through when they found themselves helpless, outraged prisoners, are impossible to contemplate. In the interests of womanhood, humanity and decency we most strongly urge the Legislature and the Corporation of Bombay speedily to carry out the recommendations of this wise and worthy Committee.

The Festival of Navarathri

During the past month all Hindu ladies and girls have been enjoying the goodwill and friendship which are associated with the pujas to the Devis Lakshmi, Durga and Saraswati in the nine days of Navarathri. The equal importance of the sexes as manifestors of Divinity is one of the great truths which Hinduism has kept intact throughout its centuries. No God without his Goddess, and that not looking on her as some small section necessary to complete his nature, but symbolised, as in the inspiring sculptures in Mahavallpuram and elsewhere, of the half male, half female figure of Siva-Parvati. It is a time of encouragement and blessing for all movements for the advancement of women, as they are the representatives of all the qualities of the Devis, who have to show in their own lives, as in a mirror, the domestic beneficence of Lakshmi, the learning and love of beauty of Saraswati, and the courage and power of Durga.

We draw the attention of our readers to the beautiful poem in this issue specially contributed by the young Indian poet Harindranath Chattopadhyaya. *Stri Dharma* has the honour of giving it its first publicity.

WOMAN AND HOME

BY RABINDRANATH TAGORE

(EDITOR'S NOTE: Dr. Tagore is at present touring through India giving a number of lectures. Our readers will like to know his thoughts about women and the present era. By his kind permission we print the major portion of his essay on this subject from his latest publication, "Creative Unity.")

Creative expressions attain their perfect form through emotions modulated. Woman has that expression natural to her—a cadence of restraint in her behaviour, producing poetry of life. She has been an inspiration to man, guiding, most often unconsciously, his restless energy into an immense variety of creations in literature, art, music and religion. This is why, in India, woman has been described as the symbol of Shakti, the creative power.

But if woman begins to believe that, though biologically her function is different from that of man, psychologically she is identical with him; if the human world in its mentality becomes exclusively male, then before long it will be reduced to utter inanity. For life finds its truth and beauty, not in any exaggeration of sameness, but in harmony.

If woman's nature were indentical with man's, if Eve were a mere tautology of Adam, it would only give rise to a monotonous superfluity. But that she was not so was proved by the banishment she secured from a ready-made Paradise. She had the instinctive wisdom to realise that it was her mission to help her mate in creating a Paradise of their own on earth, whose ideal she was to supply with her life, whose materials were to be produced and gathered by her comrade.

However, it is evident that an increasing number of women in the West are ready to assert that their difference from men is unimportant. The reason for the vehement utterance of such a paradox cannot be ignored. It is a rebellion against a necessity, which is not equal for both the partners.

Love in all its forms has its obligations, and the love that binds women to their children binds them to their homes. But necessity is a tyrant, making us submit to injury and indignity, allowing advantage over us to those who are wholly or comparatively free from its burden. Such has been the case in the social relationship between man and woman. Along with the difference inherent in their respective natures, there have grown up between them inequalities fostered by circumstances. Man is not handicapped by the same biological and psychological responsibilities as woman, and therefore he has the liberty to give her the security of home. This liberty exacts payment when it offers its boon, because to give or to withhold the gift is within its power. It is the unequal freedom in their mutual relationships which has made the weight of life's tragedies so painfully heavy for woman to bear.

Some mitigation of her disadvantage has been effected by her rendering herself and her home a luxury to man. She has accentuated those qualities in herself which insiduously impose their bondage over her mate, some by pandering to his weakness, and some by satisfying his higher nature, till the sex-consciousness in our society has grown abnormal and overpowering. There is no actual objection to this in itself, for it offers a stimulus, acting in the depth of life, which leads to creative exuberance. But a greal deal of it is a forced growth of compulsion bearing seeds of degradation. In those ages when men acknowledged spiritual perfection to be their object, women were denounced as the chief obstacle in their way. The constant and conscious exercise of allurements, which gave women their power, attacked the weak spots in man's nature, and by doing so added to its weakness. For all relationships tainted with repression of freedom must become sources of degeneracy to the strong who impose such repression.

Balance of power, however, between man and woman was in a measure established when home wielded a strong enough attraction to make men accept its obligations. But at last the time has come when the material ambition of man has assumed such collossal proportions that home is in danger of losing its centre of gravity for him, and he is receding farther and farther from its orbit.

The arid zone in the social life is spreading fast. The simple comforts of home, made precious by the touch of love, are giving way to luxuries that can only have their full extension in the isolation of self-centred life............Reactions and rebellions, not being normal in their character, go on hurting truth till peace is restored. Therefore, when woman refuses to acknowledge the distinction between her life and that of man, she does not convince us of its truth, but only proves to us that she is suffering. All great sufferings indicate some wrong somewhere. In the present case, the wrong is in woman's lack of freedom in her relationship with man, which compels her to turn her disabilities into attractions, and to use untruths as allies in the battle of life while she is suffering from the precariousness of her position.

From the beginning of our Society, women have naturally accepted the training that imparts to their life and to their home a spirit of harmony. It is their instinct to perform their services in such a manner that these, through beauty, might be raised from the domain of slavery to the realm of grace. Women have tried to prove that in the building up of social life they are artists and not artisans. But all expressions of beauty lose their truth when compelled to accept the patronage of the gross and the indifferent. Therefore when necessity drives women to fashion their lives to the taste of the insensitive or the sensual, then the whole thing becomes a tragedy of desecration. Society is full of such tragedies. Many of the laws and social regulations guiding the relationships of man and woman are relics of a barbaric age, when the brutal pride of an exclusive possession had its dominance in human relations, such as those of parents, and children, husbands and wives, teachers and disciples. The vulgarity of it still persists in the social bond between the sexes because of the economic helplessness of woman. Nothing makes us so stupidly mean as the sense of superiority which the power of the purse confers upon us.

True womanliness is regarded in our country as the saintliness of love. It is not merely praised there, but literally worshipped; and she who is gifted with it is called Devi, as one revealing in herself Woman, the Divine. That this has not been a mere metaphor to us is because, in India, our mind is familiar with the idea of God in an eternal feminine aspect. Thus the Eastern woman, who is deeply aware of in her heart of the sacredness of her mission, is a constant education to man. It has to be admitted that there are chances of such an influence failing to penetrate the callousness of the coarse-minded; but that is the destiny of all manifestations, whose value is not in success or reward in honour.

Woman has to be ready to suffer. She cannot allow her emotions to be dulled or polluted, for these are to create her life's atmosphere, apart from which her world would be dark and dead. This leaves her heart without any protection of insensibility, at the mercy of the hurts and insults of life. Women of India, like women everywhere, have their share of suffering, but it radiates through the ideal, and becomes, like sunlight, a creative force in their world. Our women know by heart the legends of the great women of the epic age, Savitri, who by the power of love conquered death, and Sita, who had no other reward for her life of sacrifice, but the sacred majesty of sorrow. They know that it is their duty to make this life an image of the life eternal, and that love's mission truly performed has a spiritual meaning. It is a religious responsibility for them to live the life which is their own.

For their activity is not for money-making, or organising power, or intellectually probing the mystery of existence, but for establishing and maintaining human relationships requiring the highest moral qualities. It is the consciousness of the spiritual quality of their life's work, which lifts them above the utilitarian standard of the immediate and passing, surrounds them with the dignity of the eternal, and transmutes their suffering and sorrow into a crown of light.

I must guard myself from the risk of a possible misunderstanding. The permanent significance of home is not in the narrowness of its enclosure, but

in an eternal moral idea. It represents the truth of human relationship; it reveals loyalty and love for the personality of humanity.

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The early nomadic life with its predatory instinct of exploitation has developed into a great civilisation. It is immensely proud and strong, killing leisure and pursuing opportunities. It minimises the claims of personal relationship and is jealously careful of its unhampered freedom for acquiring wealth and asserting its will upon others. Its burden is the burden of things, which grows heavier and more complex every day, disregarding the human and the spiritual. Its powerful pressure from all sides narrows the limits of home, the personal region of the world. Thus in this region of life, women are every day hustled out of their shelter for want of accommodation.

But such a state of things can never have the effect of changing woman into man. On the contrary it will lead her to find her place in the unlimited range of society, and the Guardian Spirit of the personal in human nature will extend the ministry of woman over all developments of life. Habituated to deal with the world as a machine, man is multiplying his materials, banishing away his happiness and sacrificing love to comfort, which is an illusion. At last the present age has sent its cry to woman, asking her to come out from her segregation in order to restore the spiritual supremacy of all that is human in the world of humanity. She has been aroused to remember that womanliness is not chiefly decorative. It is like that vital health, which not only imparts the bloom of beauty to the body but joy to the mind and perfection to life.

ANCIENT WINGS

BY HARINDRANATH CHATTOPADHYAYA

While I sat musing in the woods to-day
Over the piteous pride of passing things,
All suddenly I heard a something say,
" Where are your ancient wings ?"

A laughter rippled through the rustling leaves,
And there was whispering among the birds;
" Here is the only one who cries, and cleaves
The silence with sad words!"

And then methought the universe took flight
In glittering glory to the single goal,
Leaving between the changing dark and light
My little lingering soul.

Yea, while all things unfolded into wings,
And swiftly soared away, of fetters freed,
I sat alone, and clung to passing things
With all a miser's greed.

INTERNATIONALISM—HOW WOMEN CAN HELP

BY MITHAN A. TATA. M. SC.

It is wonderful to see, how in spite of many National jealousies and bitternesses, the spirit of International goodwill is gaining ground, especially with the young men and women in the Universities. They see that by sympathy many misunderstandings can be removed. This spirit manifests itself in the greater number of International Conferences and Congresses which take place every year, where delegates from all countries can meet in perfect friendliness, discuss topics of common interest, and by personal contact come to know people of other countries better than is ever possible by mere reading.

Such a conference was held in Paris in the middle of July. It was a conference of the International Federation of University women. Sixteen countries were represented and two more were in the act of forming federations, so that they could join the International body.

The thing that struck one most was the great spirit of friendliness which prevailed. Even when some points were hotly discussed, such as the question of the admission of German women to the Federation, if they wanted to join, it was received with a spirit of friendliness by the French women.

A great many of the delegates were from the newer countries—the United States of America, Canada and Australia. Most of the University women, many of them famous professors of learning in their own country, had come over expressly for the Congress. They came with their unbounded hope, courage and faith in the betterment of the world, (which is a characteristic of these newer countries) to the old world—to Paris, with its University—the oldest in Europe, and they realised to some extent the complexities of life there, the weight of tradition and custom. Every one was agreed that free interchange between the University women of the world can result in nothing but good, for personal understanding counts greatly in bringing about goodwill, and women are the best agents for bringing that about, as they lay greater stress on personal values than men do.

We all felt how useful such Conferences were in clearing up wrong notions, and how members of nations thousands of miles apart could be brought together and have practically the same feelings on things of common interest. It made us feel that humanity is the same all over the world—with its joys and sorrows, if only we could emphasise our common understandings and beliefs, and keep our differences in the background.

The women of America lead far ahead of others in numbers. The American Association of University women has a membership of more than 12,000; but that does not represent the total of the number of women graduates in the U. S. A.

But the Scandinavian Nations—Norway, Sweden, Denmark, Finland—though they cannot compare

with America as regards numbers, are in certain respects greatly in advance of the other nations; the women of those countries are completely emancipated. They have the same rights and previliges as their men, so that they have had no need to start separate women's organisations to protect their interests. "Equal pay for equal work"—a very burning point at present in England and America for teachers, has long been a maxim in these countries. All posts and professorships are open to them if they prove their worth; nor is marriage a disability to them in carrying on their professions.

It was most instructive listening to the reports of various countries, their difficulties and how each country had met them. The East was not, I am glad to state, left out; a Japanese lady, who was an invited guest, spoke about educational conditions in Japan and the Federation of University Women that was being formed. News also came that Federations were being formed in China and Hawii. A Branch of the Federation has already been formed in India and is affiliated to the International body.

It was with great surprise that I learnt that the graduate women of Madras and Bombay and have not joined in the Indian Federation. The stonger the National Federation, the greater is its power in the International organisation. I do appeal to all my graduate sisters in all parts of India, who may read this, to help in making our National body strong and successful; through which we may came into contact with our foreign sisters, and learn what women similarly placed are doing in other countries.

THE HINDU GIRL

BY GIRIJABAI

Here in India, specially among the Hindus, it is true that a baby girl is thought unworthy of the same hearty reception as is given to a boy, for she is supposed to bring a curse on her family, whereas the boy, a blessing, not only to the particular family he is born in, but to all who happen to see him.

But it must be admitted that it is only those who entirely depend upon tradition and superstition who think so, and no reasonable person can hold that view. For what did a child do, be it a girl or a boy, when it first entered the world to incite the anger of, or create any displeasure in others?

Mostly it is the *women*—rather than the men—on whom superstition seems to have a strong hold, and who attach such evil-producing qualities to girls. Although a man may not be greatly pleased at the birth of a girl, he is not likely to give expression to his feelings in such a way as women often do, provided he has some sense in him. Even then, if he thinks the girl is not to bring him any good, it is probably because she calls up in his mind all the expenses he will have to incur, not so much for her bringing up or for her education as for her marriage. Soon after she is born his thoughts fly off to the far-off day of her marriage.

This seems somewhat ridiculous, for surely she can be given away in marriage to a worthy bridegroom with much less expense than is usual, even when that which is necessary is provided for. One would have been better pleased if his worry had been about what he would have to expend on her education. Even then he cannot presume that a girl requires more trouble and expense than a boy, for has the father not to spend quite as much on his son's education, nay, even more? The girl need not be as much educated as her brother, as he has to pass many an examination and obtain many a degree in order to earn money for the upkeep of his future household.

But it is not to be denied, that in order to educate a girl along the present-day lines in such a way as to make her a good housewife and a wise mother, the father will have to spend a considerably large sum. Instead of wasting the same on her marriage, it would be better spent on her education. for in the former neither the bride nor the bridegroom are much benefited. Yet still the money is badly spent, because people are so very much entangled in social and family customs that they have completely lost sight of what is good and what is bad,

If this item of spending a great deal on marriages is done away with, there will not be the same disinclination to have as many girls as boys. For the main cause of the objection to the birth of girls seems to be this expenditure of which people are so much afraid. But when once this cause is removed the effect itself will cease to exist.

Generally women have some dislike to having many girls. But the reason for this is, not so much the fear of the child's bringing in a train of evils with her birth, as the amount of suffering it has to undergo during its childhood, girlhood, womanhood and motherhood.

There are no greater evils in a girl's life than the barriers and restrictions put in her way continually by her elders regarding her conduct and behaviour, simply because she is born a girl, whose sex is looked down upon as weak of mind and body.

She should be expected to bring happiness and cheerfulness to others by dispensing glad hope all round her instead of incurring their displeasure.

So the mother who feels sorry at the appearance of a baby girl at her side should be advised to dispel every sad thought that may be lurking in her mind. The poor mother should not be blamed for her feelings for they are there as the result of her own experience as a woman, She is very much afraid for her new-born babe, who is doomed to suffer—as is generally believed by womenfolk—as her mother and all of her sex have suffered before and will suffer if they should remain in this same state for all time.

To remedy this, the girl from her childhood, should be given more freedom to act for herself, guided by her own discrimination, instead of being restricted at every step. By gaining this freedom she will not necessarily cast aside her womanhood. On the contrary it will be astonishing to the very

persons who think that she will become ungainly or awkward in manners and actions, when they find that she is not so, but still retains her cheerfulness, pleasing manners, beauty and the gracefulness and dignity of her position.

When once this is done there will be no need whatever to blame men or women for showing any indifference towards baby girls, who are as innocent and therefore as harmless as the boys themselves. Nor will people quote again what someone has said by way of ridicule, that "God creates men but only makes women."

If people hold the same beliefs and opinions with regard to boys and girls even after realising these things it will be nothing but sheer ignorance and unreasonableness on their part.

WOMEN THE WORLD OVER

China

The woman suffrage movement in China, especially in Peking, is gaining strength. A League of Women has been formed there called the Woman Suffrage Association, and its purpose is to secure the franchise for women and an extension of their rights. The Association has issued a lengthy manifesto in which it demands the abolition of the present Constitution, enacted from the viewpoint of men only, and a guarantee of the extension of the rights of women. It further urges the repeal of the present laws of inheritance designed for men only, the establishment of economic independence for women, a modification of the existing educational system and the conferring on women of equal intellectual opportunities. The manifesto makes a strong appeal to all women and asks their assistance.

Japan

The departments of engineering and medicine at the Kyushu Imperial University have just been opened to women students.

The Officials of the Hongani Temple in Tsukiji are now giving daily Sewing Lessons to Girl Members of the Buddhist Women's Association of Tokyo.

A collection of 1,700 poems written by the late Emperor Meiji has been compiled and published by the Japanes Imperial Household Department in commemoration of the tenth anniversary of his death. Another collection of poems written by the late Empress Shoken is to be published by the Department soon.

Burma

The Bassein Trades Association in the course of criticising the Burma Municipal Act submits that sex should not be held a disqualification to a woman's eligibility for election as a Municipal Councillor. According to the Act women are allowed to become municipal voters but not Councillors.

Turkey

Twenty thousand women are busy carrying war materials in Anatolia. It is very interesting to note that they work gratis, and earn their living from outside by their own exertions. Their work is to take on their shoulder war-material from the transport waggons to Government godowns. The weight which they carry is from forty to sixty kilos. and the distance they have to walk in carrying them is nearly fifteen-kilometres. When Turkish women come out of their harems—that indeed is a sign of the times.

Bulgaria

The first woman to be appointed First Secretary to a Legation is to go to Washington on behalf of the Bulgarian Government in the autumn. She is Mlle. Nadejda Stancioff, daughter of the Bulgarian Minister in London, and she is only 28 years old.

Her father has been a diplomat for 35 years, and Mlle. Stancioff has lived in different capitals of Europe. In this way she received her education in Paris, Petrograd, and Rome. Speaking five languages fluently, she has hitherto acted chiefly as translator at the many conferences held since the war, and as Secretary to the Bulgarian Prime Minister.

Germany

The International Miners' Congress in Frankfort voted for the prohibition of underground work for all women and young people under sixteen years of age. and for the introduction of a seven hour shift in all countries.

France

Great stir has been caused at the Palais de Justice in Paris by the appointment of the advocate, Mlle. Jeanne Rospars, as Secretary of the Conference. She is the first woman who has ever been called to that honour. The Conference of Advocates is an organisation which created in the 17th century, was suppressed by the Revolution of 1789, but re-established in 1810.

A remarkable wave of enthusiasm for the promotion, of outdoor sports for women has arisen in France. Twenty thousand Frenchwomen, young and old, have been enrolled for competition in track and field events, and from this feminine army a team was chosen to represent France in the international games in the Pershing Stadium, last month. Before 1915, Frenchwomen were never organised for athletic efforts, except for horseback riding, tennis, hunting, and swimming.

England

Lord Inchcape's third daughter, the Hon. Elsie Mackay, has just received her certificate as an air pilot. She started her career in the air only six

months ago, and now owns her own two-seater machine. There are at present about a dozen Englishwomen qualified as aviators. One of these, is both a pilot and a skilled mechanic.

Mrs. Combe Tennant, J. P., prospective Coalition Liberal candidate for the Forest of Dean, has been selected by the Government to attend in an advisory capacity the Assembly of the League of Nations. Mrs. Combe Tennant is an ardent woman suffragist and is well qualified to represent Great Britain.

America

The National League of Women Voters joined forces with the National Council for the Reduction of Armaments, the National Women's Christian Temperance Union, the Parent Teacher Association, State Federations of Women Clubs and State Councils of Jewish women to make a "No War" demonstration on July 29—30. Telegrams and messages were sent to President Harding and to members of Congress urging the Administration to follow up the Washington Disarmament Conference with another definite step toward world peace ; thousands of "No more War" posters were displayed throughout the country, meetings were held and parades took place, and all kinds of publicity was used to arouse public interest in the question of an active campaign for universal peace.

Interest in the women of South America and Central America has been revived through the announcement that Mrs. Carrie Chapman Catt will serve for the first year as President of the Pan-American Councils for the advancement of Women and that she will go to South America to lead in person the campaign for woman suffrage. A series of Conferences will be held throughout South America. The National Feminist Union of Argentine is organising a fresh campaign in favour of the Municipal vote for women.

Australia and New Zealand

Mrs. G. E. Dale, of New South Wales, has been appointed by the Commonwealth Government of Australia to the Assembly of the League of Nations as a substitute delegate to deal with questions concerning women and children. Mrs. Dale is well known as a keen supporter of the woman's movement, having been especially prominent in the fight against the compulsory notification of veneral disease. Her nomination was supported by the progressive women's organisations of Australia.

The subject of legislation regarding venereal diseases is the chief object at present of the women's activites in these countries. There is a strong fight being put up by them against the introduction or continuance of Laws making notification of these diseases compulsory, as these press unequally and unjustly on women. The movement for an equal moral standard for men and women is particularily strong in the antipodes.

CORRESPONDENCE

(FROM A RUSSIAN READER)

Looking over the contents of a number of *Stri Dharma*, the official organ of the Women's Indian Association, one is amazed by the great progress of the intellectual life of women in India, by the considerable activity of different clubs and circles which have sprung up in various parts of the Peninsula, by the mighty Spirit of Reform, of Service to Humanity, that is animating them.

The expansion of that Spirit may be of great use to the whole world. The burning enthusiasm of groups of Eastern women awakening to the consciousness of their social rights and responsibilities may inspire with new zeal their Western sisters. Therefore the voice of Indian Women raised in defence of sisters in distress may prove an important incentive to action and a valuable instance of the universal solidarity of women.

Out of the terrible conflagration caused by the great War, one idea looms mightily from the ruins of a shattered world—Fraternity—the Union of Peoples in one great longing for peace. Around that idea of Fraternity passions are still surging, flames of hatred are still springing up, but the Idea holds on and champions arise every day to support it. Amidst them an important place will be allotted to women, for in a world emerging out of an ocean of tears and blood, it is woman's sacred duty to raise her voice on behalf of Fraternity. Such are some of the thoughts suggested by the reading of *Stri Dharma*. Women should form on earth an immense Sisterhood in order to bring home to men the idea of Fraternity ; they must promulgate it everywhere, defend it, act according to it, and the world will "come round," and finally acknowledge it not only nominally but practically.

Doubts may arise as how to realise this grand purpose. Well, there can be many ways, for instance, the widening of the scope of work of the International Women's Bureau, doing joined work with the League of Nations, which ought to help in various ways groups of women throughout the world.

At present the plight of Russian Women is worth their careful consideration. These hapless women, driven from their native country by the horrors of civil War and Famine, are crowding the tortuous, evil-smelling streets of Constantinople. They seek frantically for employment, they struggle hard to be allowed to move to countries where a living can be got easier, or where relations and friends dwell who can help them. But it is next to impossible to find employment in Constantinople, passports to other countries are mercilessly refused, and the unfortunate women, despairing of saving their nearest and dearest from death by starvation, swell the ranks of prostitutes. The latest records show frightful things,—hundreds of educated women (many of them college graduates) are registered as prostitutes,—almost all of them have stated to the Inquiry Bureau that the desperate position their families were in, and the impossibility of securing any employment, have driven them to that terrible degradation.

The Russian women in exile have no Clubs, no Women's Unions to turn to ; everything has been destroyed in their country, they can appeal only to Women's Unions of other lands. In lifting up their voice on their behalf, the Indian Women's Association will not only perform an act of sisterly love and mercy, but perhaps this appeal of Indian Women will stir a sentiment of shame in cold hearts and will inspire similar Western Unions to more energetic measures for alleviating the unheard of misery of Russian Women. A magazine, named "Russian Life", edited in London, expresses its views on the subject (No. 5. January, 1922) : "The International charitable organisations, especially the International women's leagues and societies, would be doing truly humane work if they were to provide even a roof for those young Russian women and girls.

This defence of their hapless sisters may prove an instance of the strengthening Spirit of Fraternity. If men have lost it in wars, women of all the world must promulgate it, showing that deeds of mercy and love may foster a far more strong bond than all sorts of Alliances formed with the object of destruction and spoil. Thus this appeal of Indian Women may show that with their entering upon the World's stage, a new Era is arising, when Love and Charity will step into the place of Hatred and Discord.

TATIANA VECQUIER
BASSES PYRENEES, FRANCE

TAMIL

MUSIC—ITS USES

ஸங்கீதம் — அதன் பிரயோசனங்கள்

ஸங்கீதம் ரூபாவுக்கு எத்தனைபடி ஐயா? என்று கேட்பவர்கள் ஸ்திரீகளுக்குள் இருப்பார்கள் என்று நான் நினைக்கவில்லை.

வாய்ப்பாட்டு, வீணை, புல்லாங்குழல், நாகசுரம் முதலிய வாத்தியங்கள், அப்படியே மிருதங்கம், கஞ்சரா, தவில், கடம் ஆகிய தாளவாத்தியங்கள், நர்த்தனம் இவைகளைச் சமயோசிதமாக இசைத்துப் பண் மிழற்றும், காரியத்திற்கு ஸங்கீதம் என்னும் சொல்லைப்பொதுப்பட , உபயோகிக்கிறோம். என் அபிப்ராயத்தில் சங்கீதம் என்பது வியாஸம் எழுதுவதற்கான விஷயமன்று ருசியறிந்து அநுபவிக்க வேண்டிய விஷயம். ஆகையால் நீங்கள் நேருக்கு நேராய் சங்கீத ரஸத்தை பருகும்படி உங்களுக்காகப் பாட விருப்பமுடையேனாயினும், இப்பத்திரிகையினுதவியால் செய்யக்கூடியதெல்லாம் என் சிற்றநுபவத்தைப் பல வார்த்தைகளால் சொல்வதேயாம்.

பாட்டு யாருக்குத்தான் பிரியமில்லை? பகலெல்லாம் ஊருக்கு வெளியே மாடுகளை மேய்த்து அந்திப்பொழுது வீடு திரும்பும் இடையன் சாவகாசமாய் ஊர்ந்து செல்லும் எருமை முதுகிலேறிக்கொண்டு தனக்குத் தெரிந்த ஒரே ராகத்தை வாசித்துக் களிப்பதைக் கவனித்திலீரோ? இவ் அடையாற்றில் தண்ணீர் இறைக்கும் ஏற்றக்காரர்களும் துணி துவைக்கும் வண்ணான்களும் பாடிக்கொண்டே தம் காரியங்களைச் செய்வதைக் குழந்தைகள் தம் விளையாட்டையும் விட்டு, அரைக்கோவணமும் கோலும் கையுமாக உட்கார்ந்துகொண்டு ஏகாக்கிரப்பட்டுக் கவனிப்பதைக் கண்ணுறும் யாருடைய மனந்தான் இளகாது! செழுமையான கிராமங்களில் சிறந்த பாகவதர்கள் மேள தாளங்களோடு தியாகராஜ கீர்த்தனங்கள் தேவார திருவாசகாதிகளையும் கீதகோவிந்தம் திருப்புகழ்களையும் ஜண்டையாய் பாடி உஞ்சவிர்த்திக்கு வருங்கால் நாம ஸங்கீர்த்தனத்தைக் கேட்டு உள்ள முருகிய ஸ்திரீகள் நீர் ததும்பும் கண்களோடு அக்ஷதையும் கையுமாக வெளி வந்து தத்தம் வீட்டு வாசலில் பாகவத கோஷ்டியை உபசரித்து ஆசி பெறுவதில்லையோ? அழும் தொட்டிற் குழந்தை தாயின் தாலாட்டுக்கேட்டு வாய் மூடிக் கண் துயிலுவதில்லையோ? என்? குரூரமான ஸர்ப்பங்களும் குழலோசை கேட்டுப் படம் விரித்தாடுவதை பார்த்திருக்கிறோமே. அப்படியே காட்டிலுள்ள மான்களும் இனிய நாதத்திற்கு வசப்படுகின்றன. இவையாவும் அநேகமாய் நம் ஒவ்வொருவருக்கும் பிரத்தியக்ஷ அநுபவம். அகில நாதங்களும் பிரணவமாகிற ஓங்காரத்தினின்று உண்டாயினவாகையாலும், இப்பிரபஞ்ச ஸ்ருஷ்டிக்கு ஆதிகாரணங்களாகிய சிவ-சக்திகளுக்கு அவ்வோங்காரமே சரீரமாகையாலும் எங்கெங்கு நாதகீதங்களைக் கேட்கிறோமோ அங்கெல்லாம் ஈசுவராம்சம் நமக்குப் புலப்படுகிறது. அதனால்தான் மேற்கண்டவாறு ஸர்வ ஜீவன்களும் நாதத்திற்கு வசப்படுகின்றன.

அவற்றுள் விசேஷமாக, காமஸூத்திரம் அருளிய வாத்ஸ்யாயன முனியின் சொல்பிரகாரம் பெண்கள் பாட்டுக்கு வசப்படுகிறார்கள். ஆனால் சிலர் அறிவீனத்தால் நினைப்பதென்னவெனில் நாட்டியப் பெண்களுக்குத்தான் பாட்டுத் தகும் என்றும் ஏனைய ஸ்திரீகள் பாட்டுக்கற்பது தகாதென்றும் கொள்கிறார்கள். அது பைத்தியக்கார எண்ணம். அது நாளுக்கு நாள் நசித்துவருகிறது. பெண்களின் விவாகம் ருதுமதீயாவதற்கு முன் செய்யவேண்டும் என்ற ஜன ஸமுதாய நிர்ப்பந்தத்தால், நந்தமிழ் நாட்டுத் தாய்மார்கள் தம் மக்களுக்கு விவாகம் செய்விக்கு முன்னரே சங்கீதத்தில் நல்ல பாண்டித்யம் பெறுவிக்க எண்ணி ஹார்மோனியப் பெட்டிகளை விலைகொடுத்து வாங்கி அதிற் பழக்குகிறார்கள். அதற்குச் செலவழிக்கும் பணத்துடன் சொற்பம் கூட செலவு செய்தால் கண்ணுக்கு லக்ஷணமும் இனிய நாதமும் பொருந்திய ஸரஸ்வதீ வீணை வாங்கலாம். வீணை அப்பியசிப்பது சிரமமானாலும், உழைத்த வரையில் கூலியுண்டு. வீணையில் தப்பித்தவறிக் கைவைத்தாலும் ஓரோர் கமகம் பேசும். ஹார்மோனியத்திலோ கமகமே கிடையாது, அபஸ்வரந்தான் பேசும். கஷ்டப்பட்டுப் படிக்கும் வித்தை நீடித்திருக்கும். சீக்கிரத்தில் கற்றுவிடலாம் என்று நினைக்கும் வித்தை அதற்குத்தக்கபடி அற்பவாழ்வாகவேயிருக்கும். வீணையின் ஸ்வரங்கள் பேசக்கேட்டவுடன் மனத்தில் பக்தி வைராக்யத்தை யுண்டாக்குகின்றன. ஹார்மோனியச் சத்தம் நாடகக் கொட்டகையைத்தான் நினைப்பூட்டுகிறது. இந்திய மக்களுடைய தர்மமானது, வீணை, தம்பூர் முதலிய வாத்தியங்களை உபயோகித்தலேயாம். இவ்விரண்டு வாத்தியங்களையும் சரியாய் சுருதி கூட்டுவதினால் உண்டாகும் ஞானம் ஹார்மோனியத்தினால் உண்டாகாது. இது நிற்க.

பெண்கள் பாட்டில் ஈடுபடுவது அவர்களுக்குள்ள விசேஷ பெருமையே. "பண்ணொன்று வேய்ங்குழலில் ஊதிவந்திட்டால், அதைப்பற்றி மறக்குதில்லை பஞ்சையுள்ளமே" என்று ஓர் நவீன தமிழ்க் கவிஞர் பாடியவாறு கோபிகைகள் ஸ்ரீகிருஷ்ண பகவானுடைய வேணு நாதத்திற்குத் தம் உள்ளத்தைப் பறிகொடுத்தது இதனாலன்றோ? ஸரஸ்வதி தேவி எப்போதும் வீணையுங் கையுமாக இருப்பதன் அர்த்தமும் இதுதானோ? எக்காலத்தும் எவ்விடத்தும், எத்தகையவர்க்கும் சங்கீதமானது உயர்நலத்தையே விளைவிக்கிறதாகையால் அன்பின் உருவங்களாகிற ஸ்திரீகளுக்கு அது மிகவும் அவசியம் என்பது சொல்லாமலே விளங்கும். ஸ்திரீகளுக்கு ஆஜன்ம பரியந்தம் அதனால் நன்மையுண்டென்பது என் தாழ்ந்த அபிப்பிராயம்.

ஸ்திரீகளுக்கு கன்னிப் பருவத்தில் சங்கீதம் அவசியந்தானோ என்பதை விசாரிப்போம். பொதுவாய்ச் சிறு குழந்தைகளை அன்பின் வழியாலேதான் பழக்கவேண்டும் என்ற விஷயத்தை நன்கறியாதவர்கள் நம்மவருள் இன்னும் ஏராளமானவர்கள் உளர். அன்பினாலும், தந்திரத்தாலும், விளையாட்டாலும், யுக்திபுத்தியாலும் வேடிக்கைகளாலுமே சிறு பிள்ளைகளுக்கு ஆனந்தத்தை ஊட்டி வசப்படுத்திக்கொள்ளமாட்டாதவர்கள் உபாத்திமைத் தொழிலுக்கு ஏற்றவர்களல்லவென்றே கருதப்படுகிறார்கள். இதற்காகப் பாலர் வகுப்புக்களிலாவது குழந்தைகளை அன்பாயும் பரிவாயும் நடத்தும்பொருட்டு உபாத்தினிகளையே நியமிப்பது ஸர்வஸாதாரணமாகி வருகிறது. சங்கீதத்தை உற்ற சாதனமாகக் கைக்கொள்வோர்களுக்கு குழந்தைகளை அன்பின் வழியிற் பயிற்றுவது சிரமமேயில்லை. தெருவில் ஒரு பிச்சைக்காரன் புல்லாங்குழலையோ கின்னரத்தையோ வாசித்துக் கொண்டு வந்தால், அவனைக்கண்டு பயமொரு பக்கமிருந்தாலுங்கூட எத்தனை குழந்தைகள் அவன் பின்னே போவதைப் பார்க்கிறோம்! ஆகவே தாய்மாரும் உபாத்திமாரும் வீடுகளிலும் பள்ளிக்கூடங்களிலும் பெண்குழந்தைகளுக்காவது கிரமமாய் பாட்டுப் பழக்கி வைப்பார்களேயானால் குழந்தைகள் பாட்டினிமித்தமாகவே மற்ற பாடங்களை எளிதிற் படித்துவிடுகின்றன. பாட்டுப் பாடிக் கொண்டே தம் காரியங்களைச் சந்தோஷமாய் அழகுறச்

செய்யும் வழக்கத்தில் ஈடுபடுகிறார்கள். மேலும் குழந்தைகளின் சரீரப்பயிற்சிக்கும் ஏககாலத்தில் மனப்பயிற்சிக்கும் சங்கீதம் இன்றியமையாத சாதனம். ஏழெட்டுவயது முதலே மிதமாயும் கிரமமாயும் பாடப் பழக்கிவைக்கும் குழந்தைகளின் சுவாஸாசயம் விரிந்து, அதினால் அதிககாற்றை உட்கொண்டு, அதிக பிராணவாயு ரக்தத்தில் கலந்து ரக்தம் சுத்தம்பெறவே, அக்குழந்தைகள் ஜீரணசக்தியும் பசியும் அதிகரிக்கப் பெற்று உண்ணும் உணவை வீரியமாக்கிக் கொண்டு நல்லசௌக்கியம் பெறுகிறார்கள். சங்கீதத்தினுதவியால் அநேக அரிய விஷயங்களைப் பாடல்கள் ரூபமாய்ச் சிரமமின்றி ஞாபகத்தில் வைத்துக்கொள்ள முடியும். எப்போதுமே மனத்திற்கு ஒரு குதூகலமும் ஆனந்தமுமே இருக்கும் என்பதில் தடையில்லை. மனத்தில் கோபம், சோகம் முதலிய துர்க்குணங்கள் எழாமலே செய்யச் சங்கீதம் நல்ல சாதனம். இவ்வாறு மனமும் பயிற்சியடைகிறது. மேலும் சங்கீதத்தால் குழந்தைகளின் சூக்ஷ்ம சரீரங்கள் பக்குவப்படுதற்கும் வேறு நியாயமுண்டு. ஒவ்வொரு ஸ்வரமும் ஒரு சக்தியாகையாலும், அதற்கு ஓரோர் தேவதையும் உள்ளபடியாலும், பூலோகத்தில் குழந்தைகளுக்கு ஸ்வர்க்கலோக சம்பந்தம் அதிகமாகையாலும், அக்குழந்தைகள் பற்பல அநுகூல சக்திகளையும் பற்பல தேவதைகளின் அநுக்கிரஹத்தையும் பெறுகின்றன.

பெண் குழந்தைகளுக்குக் கும்மியடித்தல், பின்னற்கோலாட்டம், இன்னும் சிற்சில நிருத்த முறைகளைப் பயிற்றுவித்தலால் அவர்களுடைய சரீரத்திற்கு ஒருவித உருட்சியும் தளதளப்பும் ஏற்படுவதோடு, சரீரம் தன்னிச்சைப்படி மந்தமாயும் ஜடமாயுமிராமல் ஒரு கணக்குப்படி தாளத்திற்கு இசைந்து நடக்கவும் தன் அங்கங்களின் ஒவ்வொரு சமிக்கையாலும் அபிநயத்தாலும் ஓரோர் அழகையும் உள்ளக்கருத்தையும் பிரேமையையும் வெளியிடவும் பழக்கம் பெறலாம். இயற்கை யழகைப் பயிற்சியாலும் விருத்திசெய்துகொள்ளல் அவசியம். பெண்களுக்கு குணத்தின் அழகே அழகு என்பதுண்மையாயினும், அடுத்தபடியாகச் சொல்லவேண்டியது சரீரக்கட்டும் காந்தியும், நடையழகும், குரலினிமையும் மேற்படி சாதுரியங்களுமேயாம். ஏனெனில் எத்தனையோ உத்தமிகள் இத்தகைய சாதுரியம் சிறிதின்மையால் பின்னர் இல்வாழ்க்கையில் தம் கணவர்கள் தர்ம மார்க்கத்தினின்று வழுவக்காரணமாகிறார்கள். வெகுவாய் புருஷர்கள் அநேகர் சிறிதும் நயமறியாமல் நடந்துகொண்டு தம் உத்தம பத்தினிகளுக்கு மிக்க அருவருப்பை உண்டுபண்ணி அவர்களைத் தர்ம மார்க்கத்தினின்று கை நழுவவிடுகிறார்கள். இவைகளை உத்தேசித்தே விவேகிகளான ஆடவர் பெண்டிர் தம் இல்வாழ்க்கையில் பிரேமாக்கினியை வளர்த்து வரும் பொருட்டு ரிஷிகள் காமசாஸ்திரத்தையும், ஸங்கீதம் முதலிய கலாசாஸ்திரங்களையும் அருளினர். ஸ்திரீபுருஷர்கள் தர்மத்தினின்று நழுவாதற்பொருட்டும் தர்மத்தின் ஸூக்ஷ்மங்களை யறிந்து நடக்கவும் விவேகிகள் தம் மக்கட்குக் கலைகளிலெல்லாம் முதன்மையானதாகிய ஸங்கீதத்தைப் பயிற்றுவித்தல் அவசியம்.

ஸங்கீதத்தின் அருமை பெருமையைப் பலர் அறியாததன் காரணம், உலகவாழ்க்கையின் முடிவான பயனை யறியாததேயாம். யாரைக்கேட்டாலும் "என்ன ஐயா! மனத்திற்கு உத்ஸாகமில்லை" என்றே சொல்கிறார்கள். அதனாலேயே ஒவ்வொருவரும் ஆனந்தத்தை விரும்புகிறார்கள் என்பது உண்மை. பாடுபட்டு உழைக்கும் சரீரத்திற்குத் தூக்கம் எவ்வளவு ஆறுதலைத்தந்து சக்தியைப் புதுப்பிக்கிறதோ, அவ்வளவு ஆறுதலையும் சுகத்தையும் சங்கீதமானது, கஷ்ட நஷ்டங்களால் புண்பட்ட மனத்திற்குத் தந்து தேற்றுகிறது. ஆனந்தம் என்பது இவ்வுலகில் ஓர் அபாரமான ஈசுவரசக்தியேயாம் என்பதை நாம் உணரல்வேண்டும். ஆனந்தமானது மனத்தைத்தேற்றுவதன் மூலமாய்ச் சரீரத்திற்கும் புதிய வீர்யத்தை யளிக்கிறது. இவ்வானந்தத்தை இரண்டாகப்பிரிக்கலாம். ஒன்றைப் பேரானந்தமாகவும் மற்றொன்றை விஷயானந்தமாகவும் கூறலாம். ஸங்கீதத்தால் இவ்விரண்டையும் பெறலாம்.

மக்கள் சிசுப்பருவத்தில் வேடிக்கை விளையாட்டிலும், யௌவனத்தில் சிருங்கார விஷயங்களிலும், விருத்தாப்பியத்தில் பரார்த்தமான சிந்தனைகளை எண்ணுவதிலும் அனுபவிக்கும் ஆனந்தம் எல்லாம் "விஷயானந்தமே. கடைசியாய் ஈசுவரபக்தியால் அநுபவிக்கும் ஆனந்தமொன்றே" பேரானந்தமாம். இவையாவும் ஆத்மவிகாசத்தில் உள்ள கிரமமான படிகள் ஆகையால், மனிதருடைய உலகவாழ்வில் பேரானந்தமே மலரும் வண்ணம் குழந்தைகளின் சிசுப்பருவத்து விளையாட்டுகளிலேயே நாம் ஆனந்தத்தை யவர்கட்கு அதிகம் ஊட்டவேண்டும். மேல் நாட்டில் இதன் இரகசியமறிந்து, குழந்தைகள் கேட்டமாத்திரத்தில் ஆனந்தமாய் நர்த்தனம் செய்யும்படியான பாட்டுக்களை ஸங்கீத நிபுணர்கள் அமைத்துக்கொடுக்கிறார்கள். அவைகளில் அநேகத்தை கிராமபோன் ரிக்கார்டுகளின் மூலமாய்க் கேட்குங்கால், ஐயோ! நந்நாட்டுக் குழந்தைகளுக்கு இத்தகைய கம்பீரமான பாட்டுகளை எந்த வித்வான் பாடப்போகிறான்? என்ற எண்ணம் உண்டாகிறது.

நாம் நமது யௌவன காலத்தைப் பயன் பெறக்கழிக்க ஸங்கீதம் எவ்வாறேற்றது என்பதை விசாரிப்போம். இளம்பிராயத்திலேயே ஸங்கீதத்தில் ஈடுபட்டுவரும் குழந்தைகளுக்கு நயம், நாகரிகம், இனிமை, அழகு, கருணை முதலிய மிருதுவான குணங்கள் எளிதில் ஏற்பட்டு; அவர்கள் யௌவன தசையடைந்து ஸ்திரீபுமான்களாக வரும்போது தத்தமக்கேற்ற ஸதிபதிகளைத் தேர்ந்த அன்போடு நேசித்துக் கண்டுகொள்ளவும், இல்வாழ்க்கையில் இன்னுயிர்த்தோழர்களாகவிருந்து ஒரு ஆத்மா மற்றொரு ஆத்மாவுக்காகத் தன் உடல் பொருள் ஆவி மூன்றையும் அர்ப்பிக்கும்படியாக வாழவும் அவகாசமேற்படும். கூச் பீஹார் மஹாராணியாகிய ஸுநீதி தேவியென்பார் ஆங்கிலத்தில் எழுதியுள்ள மொகலாய ராணிகளின் சரித்திரத்தைப் படிப்பவர்க்கு இவ்வுண்மை நன்கு விளங்கும்.

நிலாக்காலங்களில் ரஸிகர்களான தம்பதிகள் அன்பினாலும் அன்பினால் ஏற்படும் போட்டியாலும் ஆடிப்பாடிக்களிப்பது மேலான சுகமே. வெருங்கீழ்த்தரமான சரீரப்பற்றுதலை மறந்து உன்னதமான அன்பை விருத்திசெய்வது சங்கீதத்தாலேயே எளிதில் கூடும். ஸங்கீதத்தாலெழும் இத்தகைய தாம்பத்தியப் பிரேமையை அறிவாளிகள் மிகப் பிரயோஜனகரமாய்ச் செய்துகொள்ளலாம். அதனால் ஸ்திரீகள் தம் புருஷர்களுக்காகவே தம் ஸகலத்தையும் தியாகங்கள் செய்யவும் அவர்களிடத்துள்ள பிரேமையாலேயே எவ்வரிய கருமத்தையும் தருமத்தையும் சாதிக்கவும் கூடும். புருஷர்களும் வெளியுலகில் பிரவிர்த்திக்குங்கால் தம் மனைவியை நினைப்பின் எவ்விதச்சிறந்த காரியங்களையும் உதாரமான வீரியச்செயல்களையும் மேன்மையான தருமங்களையும் இயற்றல்கூடும். இல்வாழ்க்கையில் புருஷர்கள் எப்போதும் ஒரே மாதிரி சாந்தர்களாயிருப்பார்கள் என்பது இல்லை. கோபமும், துக்கமும், வியாதியும், கவலையும் வரவே வரும். ஸ்திரீயானவள் சங்கீதம் பயின்றவளாயிருப்பின் அச்சமயங்களில் புருஷனை ஆற்றித்தேற்றுவது ஓர் சிரமமில்லை. புருஷனும் ரஸிகனாயிருத்தல் அவசியம். புருஷன் கோபமோ துக்கமோகொண்டவனாக இருக்கும்போது, சாந்தத்தைக் கற்பிக்கும்படியான

ஒரு பாடலையோ ஹாஸ்யமும் சிருங்காரமுமான ஒரு தில்லானாவையோ சமயமறிந்து பாடி அவனைக்கோபத்தை மறக்கச்செய்யலாம். உணவுபதார்த்தங்களில் புளிப்புக்கு உப்பை மாற்றாக வைத்துக்கொள்வதுபோல மந நிகழ்ச்சிகளிலும், கோபத்திற்கு சாந்தத்தையும், துக்கத்திற்கு ஹாஸ்யத்தையும், கர்வத்திற்கு சிருங்காரத்தையும், வீராவேசத்திற்கு கருணையையும் மாற்றாகப் பிரயோகித்தல் சங்கீதத்தால் கூடும். பெண்மக்கள் ஸங்கீதத்தினுதவியால் தம் கணவர்களுடைய குறிப்பறிந்து அவர்களைத் தம்மோடிணக்கிக் கொள்ளலாம். நாம் ஒவ்வொருவரும் ஓரோர் சமயத்தில் ஒவ்வொரு ராகத்தையடைய விரும்புகிறோம். நம் தோழர்களையே தோழிகளையோ பார்த்து, "சந்திரமதி பிரலாபம் கொஞ்சம் பாடு," "பிரஹ்லாதனுடைய ஸ்தோத்திரத்தைச் சொல்லு," "கீதகோவிந்தத்திலிருந்து ராஸக்கிரீடையைப்பற்றி எதாவது பாடு," "ஹநுமான் சீதையைக்கண்டு சொல்லிய விஷயத்தைப்பாடு" இப்படி பல ரசங்களைப் பற்பல சமயங்களில் கேட்க விருப்புமுறுகிறோமல்லவா? இவ்விருப்பத்துக்காறுதல் செய்வதினால் நம் மநம் சாந்தியடைந்து நாம் சுகம்பெறுகிறோம். ஸங்கீதத் தேர்ச்சியுடைய பெண்கள் தம் கணவர்களால் கிடைக்கும் சுகத்தை ஆயிரமடங்காக அநுபவிக்கவும், அவர்களால் ஏற்படும் கஷ்ட நஷ்டங்களை அற்பமாக நினைத்து உதறித்தள்ளவும் முடியும். ஆகவே ஸங்கீதமானது பெண்கள் குழந்தைகளாயிருந்து விளையாடும்போதுமட்டுமல்ல யுவதிகளாகித் தம் பிராண நாயகர்களோடு கொஞ்சிக் குலாவிக் காதலிக்கவும், உரிய காலத்தில் பெற்ற பிள்ளையைச் சீராட்டித் தாலாட்டிப் பாராட்டவும் உதவுகிறது. பிள்ளையைத் தாலாட்டித் தூங்கவைக்கும் ஆனந்தத்தைவிட ஒரு தாய்க்கு வேறு ஆனந்தமிருக்குமென்று எனக்குத் தோன்றவில்லை. ஹிந்து சாஸ்திரங்களின் கருத்துப்படி ஸ்திரீகளே வீட்டுக்கு இலக்ஷ்மிகளாக விளங்குகிறார்கள். ஆகையால் வீட்டில் எவ்விதத்திலும் ஆனந்தமும் அழகும் விளங்கச்செய்யும் சாமர்த்தியம் அவர்களுக்கேயுள்ளது. சங்கீதப்பயிற்சி இன்னும் அதிகமாக நம் பெண்மக்களுள் பரவுமானால் சிற்சில முக்கியமான சீர்திருத்தங்களை நாமே செய்துகொள்ளலாம். உதாரணமாக நம் வீடுகளில் நடக்கும் உபநயன விவாகச் சடங்குகளுக்கு அபஸ்வரமாய் வாசிக்கும் நாகசுரக்காரர்களை வருவிக்காமலே அல் அயல்பெண்களை உபசரித்து அவர்களுக்கு நல்ல விருந்திட்டு அவர்களைக்கொண்டு பாடிக்களிக்கலாம். அப்போது சாதாரணமான நாகசுரக்காரர்களும் தம் ஞானத்தை விருத்தி செய்துகொள்வார்கள். இனிமையான நாதங்களுக்கேற்க எப்படிச் சுககரமான சக்திகள் ஏற்படுகின்றனவோ அப்படியே அபஸ்வரங்களுக்குத் தக்கபடி விபரீதமான சக்திகள் ஏற்படும் என்று நினைக்கவேண்டியிருக்கிறது.

இவைமட்டுமல்ல. சங்கீதத்தை மேல்நாட்டார்கள் தத்தம் தேசிய வாழ்க்கையிலும் மிகப் பயன்பெற உபயோகிக்கிறார்கள். இராணுவப் பயிற்சியில் சமிஞ்ஞைகளாக கொம்பூதுதலை உபயோகிப்பதோடு சைநியங்களையும் யுத்தக்குதிரைகளையும வழிநடத்தி அவை மெய்ம்மறந்து வீராவேசங்கொண்டு அரிய காரியங்களை இயற்றவும் பாண்டுவாத்தியங்களை உபயோகிக்கிறார்கள். ஆஸ்பத்திரிகளில் படுத்த படுக்கையிற் கிடந்து வருந்தும் நோயாளிகள் சிறிதாவது ஆறுதல் அடையுமாறு அவர்களுக்காக பற்பலர் இனிமையான வாத்தியங்களை வாசிப்பது முதலிய கைங்கரியங்களைச் செய்கிறார்கள். சிற்சில வியாதிகளுக்கு சிகிச்சை முறையாகக்கூட சிற்சில நோட்டுகளை வாசிக்கிறார்களாம். பெண்மக்கள் சங்கீதத்தின் உதவியால் இக்காலத்தில் நம் தேசத்தை நலம் பெறச் செய்யக்கூடிய சில வழிகள் உண்டு. இந்தியாவின் உயர் லக்ஷியங்களை அழகாய் வெளியிட்டிருக்கும் கவிசிரேஷ்டர்களாகிய டாக்டர் ரவீந்திரநாதர் ஸ்ரீமான் சுப்பிரமணிய பாரதியார் ஸ்ரீமான் A. மாதவய்யா இவர்களுடைய பாடல்களை நாடெங்கும் பாட்டின் மூலமாய்ப் பரவச்செய்யவேண்டும். ஒரு தேசத்தில் எத்தனை கவிகள் எவ்வளவு உயர்ந்த இலக்கியங்களை எழுதிவைத்தாலும் பூர்வகாலந்தொட்டு ஸங்கீதத்தின் உதவியினாலேயே அவ்விலக்கியங்கள் நாடெங்கும் பரவுகின்றன. சிறந்த எண்ணங்கள் முதலில் பொதுஜனங்களுடைய மநத்தைக்கவர்தல்வேண்டும். பிறகே எவ்விதச் சீர்திருத்தமும் எளிதில் சாத்தியமாகும். மதவிஷயத்தைப் பார்ப்போமாயின் இதுவரை அவதரித்த நாயன்மார் ஆழ்வாராதிகள் யாவரும் பாடல்கள் ரூபமாகவே தத்தம் கருத்துக்களை வெளியிட்டிருக்கின்றனர். அதுபோல இக்காலத்திய நவீனமதமாகிய, தேசாபிமானம், ஸர்வத்ர ஸமரஸபாவம் பொதுஜன ஊழியம்—இப்படிப்பட்ட கருத்துக்கள் அருமையான பாடல்களாகவும், கீர்த்தனங்களாகவும் தேன்மொழிப்புலவர்களால் இயற்றப்படல்வேண்டும்.

இனிப்பேரின்பத்தை யெய்தச் சங்கீதம் எவ்வாறு சாதனமாகிறதென்பதைக் கவனிப்போம். ஆத்மவித்தியா மார்க்கத்தில் சங்கீதத்தை யோகசாதகமாகவும் கைக்கொண்டுள்ள அநேகர் இருந்திருக்கிறார் என்பதற்கு நாரதபகவான் ஒரு உதாரணம். பரிவ்ராஜகர்களிற் சிறந்த நாரதபகவான் முனிஜனங்களிருந்த நைமிஷாரண்யத்தை நோக்கிவருகிறார். அப்போது பிரபஞ்ச பராமுகமான ஹரிகதைகளைச் சொல்லிக்கொண்டு வைராக்கியத்தையும் ஞானத்தையும் கொடுக்கும்படியான ஸ்வரவிசேஷங்களால் கானம்செய்து, தம் பகவத்பக்தி விசேஷத்தால் நரமிருக கிம்புருஷ அமரகின்னர அப்ஸர கணங்களையெல்லாம் மோகிக்கச்செய்து வந்தார் என்பதாக நாரதபரிவ்ராஜக உபநிஷத்தில் கூறப்பட்டிருக்கிறது. ஸ்ரீகிருஷ்ணபகவானுடைய வேணுநாதத்தைப்பற்றி லீலாசுக யோகீந்திரர் ஓரிடத்து வர்ணிக்கையில், கல், மண், முதலிய தாதுப்பொருள்களுக்கும், விருக்ஷவர்க்கங்களுக்கும், தம் குழலோசையால் உணர்வையளித்து, இடையர்களையும், முனிகளையும், ஸப்தஸ்வரங்களால் ஆனந்திப்பிக்கிறார் என்பதாக உள்ளது. பிரஹ்ம வித்தியா பிரதாயினீ என்று சொல்லப்படும் ஸரஸ்வதீ தேவியானவள் கையில் வீணையை தரித்திருப்பது இங்கு கவனிக்கத்தக்கது. மேல்நாட்டில் கிரீஸ் தேசத்தில் அவதரித்த ஆர்பியஸ் என்ற ஞானாசாரியர் ஸங்கீதத்தாலேயே பரப்பிரஹ்மத்தைப் பிரதிபாதித்தார். அவருக்குப் பிறகு பிதாகோராஸ் என்ற மஹானும் தாம் ஏற்படுத்திய குப்தவித்யா ஸபையில் சங்கீதத்தை ஓர் யோக சாதனமாகக் கொண்டிருப்பதாகத் தெரிகிறது. நம் நாட்டில் அநேக மஹாராஷ்டிர பக்தர்களும் தென்னிந்தியாவில் தியாகராஜரும் சங்கீதத்தினுதவியாலேயே பக்தி செய்து வந்திருக்கிறார்கள். சாமானியர்கள் சங்கீதத்தால் மனோலயமடைவதன்றி முனிஜனங்களும் மனோலய மடைந்தபிறகும் வீணை, வேணு, மிருதங்கங்களின் சப்தரூபமான நாதங்களால் ஆனந்தம் பெறுவதாக உபநிஷத்துக்கள் கூறுகின்றன. நாதத்திற்கு மனம் எவ்வாறு அடங்குகிறது என்பதை நாதபிந்து உபநிஷத்து பின்வருமாறு கூறுகிறது:—"மகரந்தத்தைப் பருகும் வண்டு வேறு வாசனையை விரும்பாததுபோல் நாதத்தில் லயித்த மனம் வேறு விஷயத்தை நாடுவதில்லை. சித்தமென்பது நாதத்தைக்கிரகிக்கும் அந்தரங்கப்பாம்பு, உலகத்தைமறந்து நாதத்திலேயே கட்டுப்பட்டு அது வேறொரு பக்கமும் ஓடுவதில்லை. இந்திரிய விஷயங்களாகிய காட்டில் சஞ்சரிக்கும் மதயானையாகிய சித்தத்தைக் கிரமமாய் நடத்த இனிய நாதமே கூர்மையான அங்குசமாகும்" எனக்கூறப்பட்டிருக்கிறது. ஆகவே ஸங்கீதத்தைப் பக்திக்கு சாதனமாக உபயோகப்படுத்துவதே அதன் பரம பிரயோஜனம்.

பி. எஸ். ராமசுப்பையர்.

சமாசாரக் குறிப்புகள்

ஸாபல்யமான வ்யோதிகம் :—நம் "மாதர் இந்திய சங்கத்தின்" அருமைத் தலைவராகிய கனம் டாக்டர் அனிபெஸண்டவர்களுக்கு இவ்வக்டோபர்மீ 1-ந் தேதியோடு 75 ஆண்டு பூர்த்தியானதற்கு, அத்திருவிழாக் கொண்டாடினவர்கள் பலர். அவருடைய சக்தியும், உழைப்பும், நெடும் பிரயாணங்களில் சிரமத்தையெல்லாம் பொறுப்பதும் ஓயாத ஆலோசனையும்,—பொதுவாய் மனித வர்க்கத்திற்கும் சிறப்பாய் இந்தியாவிற்கும் அவர் படும்பாடு எவருள்ளத்தையும் கவர்ந்து எழுச்சியைக் கொடுக்கிறது. விசேஷமாக அவருடன் நெருங்கிப் பழகுவோர்க்கு இன்னும் அதிக உத்ஸாகத்தையும் எழுச்சியையும் தருகிறது. சென்ற ஐம்பது வருஷத்தில் தோன்றிய பிரஸங்க வல்லமையுடைய ஸ்திரீபுமான்களின் ஜீவித சரித்திரமெழுதிய மேற்றிசைச் கிரந்தகர்த்தா ஒருவர் தடையின்றி வாக்குவல்லபத்திற் சிறந்தவர் நமதம்மையார் என்றே எழுதியிருக்கிறார். அவருடைய சிறந்த குணாதிசயத்தாலும், உலகமுழுதும் நிகழும் ராஜகீய விவகாரங்களிற் பயிற்சியாலும், பிரசங்க வன்மையாலும் ஸ்திரீ ஜாதிக்கு கண்யதையும் கீர்த்தியும் தருகிறார். அவருடைய இல்வாழ்க்கையிலும் அவர் யாருக்கும் ஒரு தாய்போன்ற பிரேமையும் தர்ம சிந்தனையு முடையவராகவும், ஸஹஜமாய்ப் பழகும் பிரஸன்ன சித்தராகவும் உளர்.

கோச்சி மாகாணத்து ராணியார் :—கொச்சி மகாராஜாவின் பத்தினியாராகிய ஸ்ரீமதி வி. கே. பாருக்குட்டி அம்மாளவர்கள் பெண்கல்வியினிமித்தம் மிக்க ஊக்கமாய் உழைத்ததற்காக 'கெய்ஸரி-ஹிந்து' என்ற பதக்கம் பிரிடிஷ் அரசாங்கத்தாரிடமிருந்து பரிசு பெற்றார். தேர்ந்த பரோபகாரிகளுக்கே அப்பரிசளிப்பது வழக்கம்.

இந்தியச்சட்ட ஸபையில் ஸ்திரீகளைப் பொருந்த விஷயம் :—ஸ்திரீகள் பேருக்குக் கிடைக்கும்படி அவர்களுடைய புருஷர்களால் மரணபண்டுகளில் போடப்படும் தொகையை அப்புருஷர்களுடைய மரணத்திற்குப் பிறகு வேறெந்தக் கடனுக்கும் வேறு யாரும் செல்வைக்காமல் அது அவர்களுக்கே கிடைக்கும்படி ஒரு சட்டத்தை ஸ்ரீமான் காமத் என்பவர் பிரேரணை செய்ய, அதை எல்லா மாகாணத்து அரசாங்கத்தார்களும் ஆமோதித்திருக்கிறார்கள். இதைக்கடைசியாகச் சட்டமாக்குவதற்காக வேண்டிய திருத்தங்களைச் செய்வதற்கு ஒரு கம்மிட்டி நியமிக்கப்பட்டிருக்கிறார்கள்.

டாக்டர் கௌர் பிரேரணை செய்த ஸிவில் விவாக மசோதா :—1872ஆம் ஸிவில் விவாஹச் சட்டத்தை தக்க ஓர் கம்மிட்டியாரை நியமித்துச் சீர்திருத்தல் வேண்டும் என்பதை டாக்டரவர்கள் பிரேரணை செய்த காலத்தில் அது நிறைவேறாத் தவறினாலும் இப்போது அது நிறைவேறியது. அவருடைய விடாமுயற்சியால் எதிர்ப் பக்கம் 33 பேர்களிருக்கத்தம் கட்சியில் 34 பேர்கள் நின்றார்கள். இச்சட்டத்தால், இந்தியாவிலுள்ள எம்மதஸ்தரும் அந்நிய மதத்திலோ ஜாதியிலோ விவாகம் செய்வது சட்ட விரோதமல்லவென்றும், அதற்காகத் தன் மதத்தைத் துறக்க வேண்டியது அநாவசியமென்றும் ஏற்படுகிறது. பழைய ஸம்பிரதாயத்தை ஆதரிக்கும் ஹிந்து முஸல்மான் மெம்பர்கள் முதலில் ஆக்ஷேபஞ்செய்தாலும் இப்போது அவர்களே ஸெலெக்ட் கம்மிட்டியில் தேர்ந்தெடுக்கப்பட்டிருக்கிறபடியால் அவர்களே இச்சட்டத்தை நிர்மிக்கிறவர்களாகிறார்கள்.

பம்பாய் கட்டாயப்படிப்பு மசோதா :—ஆரம்பக் கல்வியைப் பரவச்செய்வதில் அந்தந்த ஊர்களுக்குத்தக்கபடி அதன் படிப்பு முறைகளைத் திட்டப்படுத்துவதற்கு ஏற்படப் போகும் ஸ்கூல் போர்டுகளில் ஸ்திரீகளையும், மற்றும் சிறுபான்மையோராயுள்ளவர்களின் பிரதிநிதிகளையும் சேர்த்துக் கொள்ளவேண்டுமென்றும், இக்கட்டாய ஆரம்பப்படிப்பு பையன்களுக்கு மட்டுமல்லாமல் பெண்களுக்கும் உரியது என்றும், டாக்டர் பராஞ்சுபை அவர்களால் இம்மசோதாவில் வரையப்பெற்றது மெச்சத்தக்கவிஷயமே. இச்சட்டம் கிராமங்களில் மட்டுமல்ல பெரிய முனிஸிபாலிட்டிகளிலும் ஊர்ஜிதத்துக்குக்கொண்டுவரப்படும். கிராமங்களுக்கு மூன்றிலிரண்டு பங்கு செலவையும் பெரிய முனிசிப்பாலிட்டிகளுக்கு அரைவாசிச்செலவையும் அம்மாகாணத்து அரசாங்கத்தார் கொடுக்கிறார்கள். இதனால் வருகிற பத்து வருஷத்துக்குள் படிக்கும் பெண்மக்கள் எல்லோரும் இலவசமாய்ப்படிக்கலாம்.

பீஹார் முனிசிபல் ஆக்டு :—மெட்ரிகுலேஷன் பரிக்ஷை தேர்ந்தவர்களும், ஸம்ஸ்கிருதம் அராபிக் பரீக்ஷைகளில் பட்டம் பெற்றவர்களுமான ஸ்திரீகளுக்கு பீஹார்-ஒரிஸ்ஸாவில் முனிசிபல் வோட்டு உண்டு என்பதாக முன்னொரு சஞ்சிகையிற் குறிப்பிட்டோம். இப்போதவர்கள் கவுன்ஸிலர்களாகவும் ஆகலாமாம். அநேகர் அவ்விதமே முன் வருவார்களென்று நம்புகிறோம்.

இந்திய ஸ்திரீகளின் ஸர்வகலாசாலை :—இச்சர்வகலாசாலையில் தேர்ந்த மாணவிகளுக்கு விருதளிக்கச் சமீபத்தில் நடந்த வருஷாந்தர மஹாஸபையில் 9 பெயர்கள் பட்டம் பெற்றார்கள். கிரேட் பிரிட்டன், அயர்லாந்து, அமெரிகா இத்தேசங்களிலெல்லாம் சென்று வேதாந்த சாஸ்திரத்தை உபந்யஸித்துவந்த மிஸ்ஸஸ் கங்காபாய் கேத்கர் என்பவரும் இவ்விருது பெற்றவர்களில் ஒருவர். பிள்ளைகளையும் பெற்று, தூரதேசங்களையும் சுற்றியடித்து வித்யாவிருதுகளையும் சம்பாதித்த இவருடைய சாமர்த்தியமே சாமர்த்தியம். தேக அசௌகரியங்களும் குடும்பச் சிரமங்களும் எவ்வளவு இடைஞ்சல்களாக ஏற்படினும், விடாமுயற்சியால் இவரடைந்த ஜயத்திற்கு இவருக்கு நாம் களிகூறுவோமாக. இந்திய ஸ்திரீகளுக்காக புரொபஸர் கார்வே அவர்களுடைய முயற்சியாகிய இவ்விந்திய ஸ்திரீகளின் ஸர்வகலாசாலையோ, விதவாஸ்திரீகளின் வித்தியாலயமோ, உபாத்திமைப்பள்ளிக் கூடமோ இவையாவும் அருமையான கைங்கரியங்கள் என்பதை யாம் எழுதவேண்டியதில்லை. அவருடைய உபாத்திமைப் பள்ளிக்கூடத்தில் பயின்ற உபாத்தினிகளை ஸர்க்காரில் அங்கீகரியாதது அநீதியினும் அநீதியே. மூன்ஸிபல் அதிகாரிகளுடைய ஆதரவினால்தான் இக்குறை நிவர்த்திக்கப்படவேண்டும்.

சுரங்கங்களில் ஸ்திரீகளும் வேலை செய்கிறார்களாம்! :—இந்தியாவில் அநேக ஆயிரம் அடி ஆழத்தில் உள்ள நிலக்கரிச் சுரங்கங்களில் ஸ்திரீகளும் ஆயிரக்கணக்காய் உழைக்கிறார்கள் என்பதைக் கேள்விப்பட உங்களுக்கே எவ்வளவு பரிதாபமும் பயங்கரமுமாயிருக்கும்? ஐயோ! பாவம்!! இந்தியாவுக்குத்தான் இந்த துர்பாக்கியம். மற்றெந்த நாட்டிலும் இப்படி நடவாதபடி சட்டம் பாதுகாக்கிறது. இந்திய ஊழியர் சங்கத்தைச்சேர்ந்த ஸ்ரீமான் ஜோஷி அவர்கள், சுரங்கவேலைக்காரர்களுடைய நிலைமையை விருத்தி செய்வதற்காக அது விஷயமான சட்டத்தைச் சீர்திருத்தம் செய்ய எத்தனிக்கிறார். பதின்மூன்று வயதுக்குட்பட்ட குழந்தைகளைச் சுரங்கத்துக்குள் கூட்டிப் போகக்கூடாதென்று திருத்தி வரையப்பட்ட போதிலும், ஸ்திரீகளும் சுரங்க வேலைக்குப் போகக்கூடாதபடி இன்னும் வழி ஏற்படவில்லை. முதலில் ஆறு வயதுக்குட்பட்ட குழந்தைகளைத் தாய்மார்கள் தம் கூடவே சுரங்கத்துக்குள் அழைத்துப்போகலாம் என்றிருந்தது. அது இப்போது விலக்கப்பட்ட விஷயம் குழந்தைகள் மீது வைத்த தயவே. ஆயின் குழந்தைகளையும் தாய்மாரையும் பிரிப்பது தயவாகுமா? தாய்மார்கள் வீட்டிலிருந்து தங்கள் குழந்தைகளுக்கும், சுரங்கத்தில் வேலை செய்து அலுத்துவரும் புருஷர்களுக்கும் உணவு சமைத்து வைப்பதே நியாயமான தொழில். அப்படியின்றி பெண்களும் சுரங்கவேலைக்குப் போய்த்திரும்பிவந்து உணவு சமைக்குமுன் புருஷர்கள் கள்ளுக்கடை சாராயக்கடையைத் தேடிச் செல்லுகிறார்கள். ஸ்திரீகளைச் சுரங்க வேலைக்கு அனுப்பும் வழக்கம் சீக்கிரம் நிறுத்தப்படுமென எதிர்பார்க்கிறோம்.

TELUGU

గ్రంథాలయములు.

స్త్రీల కెట్లుపయోగించును ?

By

శేరి అన్నపూర్ణమ్మ.

ఇరువదియవ శతాబ్దారంభమునుండి ప్రపంచమందంతట నొక నూతనశక్తి బయలుదేరినది. ఆశక్తియే మనదేశమందును వ్యాపించి ప్రతిహైందవుని మనమునను కొన్ని నూతనాదర్శముల నెలకొల్పినది. స్వమతాచారములయందును, ప్రాచీన హైందవ విజ్ఞానమందును నిర్లక్ష్యభావము వహించినవారిని మరల వానివైపునకుఁ ద్రిప్పుచు స్వజాతీయతను మఱవవద్దని యుద్బోధించుచున్నది. అజ్ఞానాంధకారమున మునిఁగి జాతీయభావమును, ఆత్మగౌరవమును మరచియున్న పల్లెటూళ్లజనులకు జ్ఞానోపదేశము చేయుఁడని పురికొల్పుచున్నది. ఇట్టి నూతనమహాశక్తియొక్క యాదేశానుసరణమున జ్ఞానోపదేశ సాధకముగ నీగ్రంథాలయములు బయలుదేరినవి.

పూర్వము మనదేశమున నిప్పటికన్న నెక్కువ గొప్ప గ్రంథాలయములుండినవేమో యున్నవి. కాని వానిని గ్రంథాలయములనుటకన్న జ్ఞానాలయములనుటయే యుక్తము. తేజోమూర్తియగు నొక్కొక్క విద్వాంసుఁడె యెన్నెన్ని శిష్యపరంపరలకు జ్ఞానోదయంబు గల్గించియుండలేదు? కాని ప్రస్తుతకాలపు గ్రంథాలయములవలన జరిగెడుపని వెనుక జరిగినపనిలో సహస్రాంశమైన నుండునని నేను దలంపను. అయినను ఈకాలమున కివియే యుబ్బురములైనవి. కాలమునుబట్టి వ్యవస్థలు మారుచుండును. పూర్వమట్టి జ్ఞానాలయము లుండుటంబట్టి గ్రంథాలయములతో నంతయావశ్యకముండెడిదిగాదు. జనసామాన్యమున మేధాశక్తి క్షీణించినకొలఁదియు, నాగరికత హెచ్చినకొలఁదియు నిట్టి సౌకర్యముల నపేక్షింపవలసివచ్చినది. కావుననే పూర్వమునఁ గూడ రాజులు శాస్త్రములపరితుల పాలించియుంచి, వలయు వారి కిచ్చుచుండెడివారని చెప్పుదురు.

ఇప్పుడట్టి జ్ఞానాలయములు క్షీణింపఁజొచ్చిన కాలమున, నీగ్రంథాలయములు ప్రతిపల్లెటూర నొకటియున్నను చాలదని చెప్పుట యతిశయోక్తిగాదు. గ్రంథాలయములున్నంత మాత్రమున జ్ఞానము చేకూరదు. జనులందఱకు దానియం దభిమానముండవలయును. పల్లెటూళ్ళయందీయుద్యమము నెడల కొంతమంది సానుభూతిని జూపకుండుటయేగాక, దానియం దనాదరభావమును జూపెదరు. ఇందులకు నజ్ఞానమే కారణము. అట్టివారి యజ్ఞానమును దొలఁగించుటకు గ్రంథాలయకార్యదర్శులు మిగుల పాటుఁబడవలసియున్నది. ఇందులకై సాంవత్సరికోత్సవములు, ఉపన్యాసములు, బోధనలు చాలవరకుఁ దోడ్పడును.

గ్రంథాలయముల ప్రయోజనములలో ముఖ్యమైనది దేశజనులకు జ్ఞానాభివృద్ధిఁ జేయుటయేకదా! ఇవి జనులనందర నొకచోట సమావేశపరచుటకుఁ దగుకీలు గల్పించుచున్నది. కొంతమందిజనులు ప్రతిదిన మొకచోట చేరునప్పుడనేకవిషయములఁ జర్చించుటయు, పరస్పరాభిప్రాయములఁ దెల్పుకొనుటయు, తాము చదివినదాని నితరులకుఁ జెప్పుటయు నీమొదలగు వ్యాసంగముల నన్యోన్యమైత్రి వృద్ధియై సంఘమున నైకమత్యము పెరుగును. ఇట్టి వ్యాసంగములవలన ననేకులు వృథాకాలక్షేపమును మాని దుర్వృత్తులనుండి తొలఁగింపఁబడుదురు.

ఇఁక స్త్రీల కెట్లుపయోగించునా యన్నయంశమును విచారింతము. సాధారణముగా స్త్రీలు మధ్యాహ్నభోజనానంతరము మొదలు సాయంకాలము వఱకు తమకాలమును పనికిరాని వృథాసంభాషణలయం దుపయోగించి పాడుచేయుదురు. తీరికగానుండుటచే నేమిచేయుటకుఁ దోఁచక యూరక కూర్చుండలేక నెవరితోడనో గిల్లికజ్జా పెట్టుకొనుటయో, లేక యేవో దుష్ప్రసంగంబుల కాలముఁ గడుపుటయో మనము చూచుచున్నారము. అట్టితరుణముల నాలుగైదిండ్లలోఁగల స్త్రీలందరు మధ్యాహ్నమున కలిసికొని తమయిండ్లకు భాండాగారము వారు చిత్తముగాఁ బంపుచున్న గ్రంథములను, పత్త్రికలను జదువుకొనుచు జ్ఞానాభివృద్ధిఁ జేసికొనవచ్చును. ఇట్లే ప్రతియూరియందుఁగల స్త్రీలు చిన్న చిన్న సంఘములుగా నేర్పడి తమకు తీరికయైనప్పు డూరక కూర్చుండక కాలమును వృథగా వ్యయపరుపక జ్ఞానాభివృద్ధిఁ జేసికొందురుగాక! కారణాంతరములచే తమయిరుగుపొరుగువారలతో కలియుట సంభవింపనప్పుడు, వారి గృహములయందు వారే చదువుకొనుచు జ్ఞానము నభివృద్ధిచేసికొనవలెను.

ఈగ్రంథాలయములు చేయుపనులలో ప్రాచీనతాళపత్రగ్రంథములను, ఇదివరకచ్చులో లేనిగ్రంథములను సాధ్యమగునంతవరకు ప్రోగుచేసి జాగ్రత్తపెట్టుటయు ముఖ్యమైనపని. మఱియు వృథాగా కాలక్షేపముఁ జేయు సోమరుల నాకర్షించి మంచిమార్గములఁ బెట్టుటకును, విద్య నెక్కువగా నెఱుంగని సామాన్యజనులకు జ్ఞానోపదేశము చేయుటకును గ్రంథాలయముల తరఫున అప్పుడప్పుడు మతవిషయములగు చర్చలు, ఉపన్యాసములు, సభలు జరుగుచుండవచ్చును. అట్టివానిని వినుటకు స్త్రీలకు ప్రత్యేకస్థలము నేర్పరచి భాండాగారాధిపతులు తగుప్రోత్సాహము వారికొసంగవలెను. ఇంతేకాక ప్రాచీనవిజ్ఞానధురంధరు లగువారిని, ఆధునికప్రకృతిశాస్త్రపరిచయము కలిగించుటకుఁగాను, నవీనవిద్యాధికులచే నుపన్యాసము లిప్పించుచుండవలెను.

ఇట్లు చేయుటవలన పూర్వాచారపరాయణులకును నవీననాగరకులకును పరస్పరసంబంధము, ఐకమత్యము, పెరిగి దేశ మభివృద్ధిఁ జెందును. మఱియు భాండాగారాధ్యక్షులు స్త్రీల కుపయోగించు పత్త్రికలు, పుస్తకములను వేరుగానుంచవలెను. సంగీతము, సాహిత్యము, చిత్రలేఖనము, కుట్టుపని, కోలల్లుట, పాకశాస్త్రము, గృహనిర్వాహకము, చిన్నరోగములకుఁ దగు ప్రాథమికచికిత్సలు మొదలుగాఁగల కళలనుగూర్చి తెలుపు గ్రంథములందుండవలెను. అట్టివానిని స్త్రీలకు గృహములకుఁ బంపి చదువుటయం దభిరుచిఁ గలిగించి వారియజ్ఞానాంధకారమును పాఱద్రోలవలయును. అప్పుడే వారున్నతస్థితికి వచ్చెదరని మన మూహింపవలయును.

కావున గ్రంథాలయపుకార్యదర్శులు శ్రద్ధవహించి తమభాండాగారములవలన స్త్రీలు జ్ఞానాభివృద్ధినిఁ గాంచునట్లుచేసి స్త్రీల నున్నతస్థితికిఁ దీసికొనివచ్చి యశోవంతు లగుదురుగాక!

(అనుకూలయనుంచి)

వివాహధర్మము

అ. మహాదేవ శాస్త్రి.

వేదోక్తవివాహ ధర్మము.

మూలభూతమగు వివాహధర్మ మేది, అందునుండి ఇప్పటి వివాహ పద్ధతియు ఇప్పటి స్త్రీలయవస్థయును ఎట్లు పరిణమించినవి అను విషయమును ఇపుడు చర్చింపవలసియున్నది. వేదోక్తవిధాన ప్రకారము—వివాహమనగా ధర్మాచరణార్థమై స్త్రీపురుషులుగానుండు ధర్మాసక్తులగు ఇద్దరు జీవుల సంయోగము. అయిద్దరు భిన్నగోత్రులుగ నుండదగునని విధి కలదు. గోత్రమనగా ఋషిమూలమైన ధర్మానుష్ఠాన పరంపర. మూలభూతులగు సప్తఋషుల బట్టి గోత్రములలో ఏడు భేదములు గలవు. వారి వారి స్వభావ భేదముల బట్టియు వారి వారి పూర్వసంస్కారముల బట్టియు ప్రతిమానిసియు ఈ సప్తగోత్రములలో నొకదానికి జేరియుండును. వారి వారి ధర్మానుష్ఠానమార్గములు వేఱు వేఱుగ నుండును. అట్టి భిన్నగోత్రులగు స్త్రీపురుషు లిద్దరు యావజ్జీవము పూర్ణప్రీతితోను, సమరసభావముతోను దాంపత్యభావముచే ఏకీభవించి వర్తించుటవలన వారిద్దరకును పరస్పరము ధర్మాభ్యుదయము కాగలదనుటలో నేమి సంశయము. ఒకరియందుండు విలక్షణశక్తి మఱియొకరికి ప్రసరించును గదా. చిరకాలము జరుగు ఇట్టి పరస్పర విలక్షణశక్తి ప్రసారమువలన పర్యవసానమున సర్వధర్మశక్తిమంతుడగు ప్రజాపతి బ్రహ్మతో నేకీభావ సాక్షాత్కార ముదయించును. ఇట్టి సాక్షాత్కారమే బ్రహ్మచర్య గృహస్థాశ్రమముల ముఖ్యోద్దేశము. కావుననే ఆ రెంటిని ప్రాజాపత్యాశ్రమములని శాస్త్రమున వ్యవహరించుట గలదు.

వివాహమూల ధర్మము మార్పడుట.

వేదోక్తవిధానమున, స్త్రీపురుషులు వివాహమాడునపుడు సర్వవ్యవహారములందును సమానులుగ అన్యోన్య సహకారులై వర్తించదగినవారుగ నుందురు. ఇట్లే యావజ్జీవము వర్తింప దగినవారు. కాలక్రమమున వివాహవ్యవహారమందు ధర్మదృష్టి లోపించగనే వేదోక్తదాంపత్యధర్మము మారుపడినది. పరమార్థ ధర్మదృష్టి తప్పినపుడు కేవల లౌకిక ప్రయోజనములును కేవల కామసంతృప్తియును పరమ పురుషార్థము లయినవి. అర్థార్జనమును, కామసుఖానుభవమునకును కావలసిన పరికరముల సాధించుటయే ముఖ్యవ్యాపారమాయె. కేవల శారీరసుఖసాధనమునకే వివాహపద్ధతులును స్త్రీపురుషుల పరస్పర సంబంధములును ఏర్పడినవి. దేహబలము తక్కువైనందువలన స్త్రీని పురుషుడు తనకు లోబరచుకొని సర్వాంశములందును స్వకార్యసాధనమునకే ఉపయోగించుకొనును. ఇప్పటి భార్య పట్టిపనికత్తెవలె ఇంటిపనుల జేయుచు మగని కామసుఖమునకును వినోదానందములకును సాధనముగ నుండవలసి యున్నది. ఆమె బాల్యమందలి శిక్షణయంతయును ఇట్టి యుద్యోగమునకే తగియున్నది. స్వతంత్రాధికారమున, కావశ్యకమగు లౌకిక వైదిక శాస్త్రజ్ఞానమందు పురుషునకు మాత్రమే యధికారమను భావముచే అట్టి ఉత్కృష్టజ్ఞాన సంస్కారములు స్త్రీలకు నిషిద్ధములాయె. వివాహవిషయమున స్త్రీలకు అనేక నిర్బంధములు కల్పింపబడె. పురుషులు తమకు మాత్రము ఆ అంశములన్నిటను నిరంకుశ స్వాతంత్ర్య ముంచుకొని యున్నారు. అదెట్లన, స్త్రీలకు వివాహము ఆవశ్యకము. వారు విద్యాభ్యాసము చేయదగిన వయస్సున దానికిబదులుగ వారికి వివాహముచేయుట ఆవశ్యకమై యున్నది. ఋతుకాలవయస్సునకు పూర్వమే, వివేకజ్ఞానము ఉదయించుటకు మునుపే, స్త్రీలకు వివాహము కావలెనని విహితమైనది. లౌకిక వైదిక విషయములందు భార్య యావజ్జీవము భర్తకు వశ్యస్థానమున నుండదగినదను భావమే ఈ విధియొక్క అభిప్రాయము. భర్త జీవించియుండినను గతించినను స్త్రీలకు పునర్వివాహము కూడదు. పురుషునకు ఇట్టి నిర్బంధములు లేవు. అతడు వివాహము చేసికొనవచ్చును, అథవా యావజ్జీవము వివాహము లేకయు నుండవచ్చును. అతనికి వివాహవిషయమైన వయోనిర్బంధము లేదు. ఎంతటుండియైనను వివాహము చేసికొనవచ్చును. ఏకకాలమునగాని కాలక్రమమునగాని అతనికి అనేకభార్య లుండవచ్చును. ఇట్లు పురుషులు స్వబుద్ధికల్పితములగు విధానములచే స్త్రీలను దేహమునను బుద్ధియందును అబలలుగ జేసి ఆ అబలత్వమును కారణము బట్టియే సర్వవ్యవహారములందును స్త్రీల అంతస్తు తక్కువగ నుండదగినదని వాదించుచున్నారు.

వృత్తాంతములు, వ్యాఖ్యలు.

మన అధ్యక్షురాలి జన్మదినము.

అక్టోబర్ మొదటితేది, మన మహిళా భారతీయ సమాజపు అధ్యక్షురాలగు శ్రీమతి డాక్టర్ అనిబెసెంటమ్మగారి 76 వ జన్మదినమైయుండుటచే యది అతివిభవముగ జరుపబడెను. ఈ వయసున నామెకుగల శక్తియు, కార్యనిరతతయు, దీర్ఘయాత్ర ప్రయాణకష్టములను సహించు శక్తియు, జనాభివృద్ధికొరకు తత్రాపి భారతీయుల యున్నతికొరకు యుపాయములను కల్పించుచు వాటినిఫలకారియగునట్లు చేయుటకు సదాపాటుపడుచుండుటయు, ఆమె సమీపవర్తుల కెంతయో కార్యోత్సాహమును గలుగజేయుచున్నవి. గడచిన ఏబదిసంవత్సరములలో ఖ్యాతిజెందినవాచాలత్వమున స్త్రీపురుషులలో నీమె యగ్రగణ్యురాలని యొక పాశ్చాత్యలేఖకుడు స్తుతించియున్నాడు. పరమోదారగుణము చేతను, రాజ్యతంత్ర విశారదత్వము చేతను, అంతకన్న నధికముగ వాచాలత్వము చేతను నీమె స్త్రీజాతికి యంతయు గౌరవమును గలుగజేయు చున్నయది. చుట్టునున్న జనులను తల్లివలె ప్రేమించుచు, క్షమాశాలియై, హాస్యసంతోష భావములను ప్రదర్శించు ప్రసన్నవదనముగలదై యామె వర్తించుచున్నయది. ఈమె బహుకాలము జీవించి మాకు సహాయకారిగా యుండుగాకయని భగవంతుని ప్రార్థించెదము.

కొచ్చిరాణికి గలిగిన పురస్కారము.

కొచ్చి మహారాజాగారి రాజపత్నియగు శ్రీమతి వి. కె తొంటుకుట్టి అమ్మగారు స్త్రీల విద్యాభివృద్ధి విషయమై చాల శ్రద్ధ వహించియున్నారు. ఈమెగారికి ప్రభుత్వమువారు "కేసరి-ఇ-హింద్" (Kaisar-i-Hind) అను బిరుదునొసంగియున్నారు. ఇదికడు సంతోషనీయమైన విషయమైయున్నది.

భారతీయ శాసనసభలో స్త్రీల పరమైన చట్టము.

పెండ్లియైన స్త్రీల ఆస్తి విషయమైన చట్టమును సవరించుటకు సమస్తదేశీయ ప్రభుత్వములవారును తమ సమ్మతము నొసంగియుం

డుటచే ఆవిషయము భారతీయ శాసనసభలో (Legislative Assembly) చర్చకు వచ్చి సవరణచేయు నిమిత్తమొక కమిటీ యేర్పరచబడినది. ఈసవరణ చట్టమువలన హిందూ, మహమ్మదీయ బౌద్ధ, సిక్, జైనమతముల పురుషులు తమ భార్యాబిడ్డల పేర్రట భీమాచేసియున్నచో యామొత్తముపై యప్పులవారికి హక్కులేదు. దానికి భార్యాబిడ్డలకే ఇవ్వవలయునని నియమింపబడియున్నది.

డాక్టర్ గోర్‌గారి సివిల్ వివాహ ప్రేరణచట్టము.

1872వ సంవత్సరపు సివిల్ వివాహచట్టమును సవరించవలయునని గత సంవత్సరమున డాక్టర్ గోర్ గారు ఒక తీర్మానమును తెచ్చిరి గాని అది అప్పుడు తిరస్కరింపబడెను. డాక్టర్ గోర్ గారు అంతటితో మానుకొనక మరల నీతూరి అదేతీర్మానమునే భారతీయశాసనసభలో తెచ్చిరి దీనికి 33 మంది సభ్యులు ప్రతికూలముగాను, 34 మంది అనుకూలముగాను అభిప్రాయమునిచ్చినందున సవరణాంశములను నాలోచించి చట్టమును తయారుచేయు నిమిత్తమొక కమిటి యేర్పరచబడియున్నది. ఆకమిటిలో సర్వమతముల ప్రతినిధులున్నారు. గతసంవత్సరపు విఫలముచే నిరుత్సాహము నొందక మరల దాని నీతూరి సాధించినందులకై డాక్టర్ గోర్ గారు వందనార్హులైయున్నారు. తమమతమును విడువకనే అన్యమత స్త్రీని పెండ్లి చేసికొనుట కీసవరణచట్టము మవకాశమిచ్చుచున్నది. శాసన సభలో మహమ్మదీయ సభ్యులును, పూర్వాచార పరాయణులగు హిందూ సభ్యులును ఈ సవరణ చట్టము కూడదని ఆటంకపరచిరిగాని దాని పక్షమున నెక్కువ సంఖ్య హెచ్చేర్పడినందున అంగీకరింపబడెను. తమమనస్సాక్షికి అంగీకారమైనచో అన్యమత స్త్రీని పెండ్లియాడవచ్చునను యంశమును భారతీయ శాసనసభ వారీమూలముగ ఒప్పుకొనియుండుట యెంతయో సంతసనీయము.

నిర్బంధ విద్యాభ్యాసచట్టము.

బొంబాయిరాజధానియందు ప్రాథమికవిద్యను (Primary Education) విచక్షణగ నడుపుటకును ఆచరాస్థల విద్యమానముల ననుసరించి పాఠప్రవచన క్రమముల నేర్పరచుటకును అధికారము కలిగిన పాఠశాలాసభలను (School Boards) ఏర్పరచు నియమమును నూతన నిర్బంధ విద్యాభ్యాసచట్టములో డాక్టర్ పరంజపేగారు చేర్చియున్నారు గాన నిది ఇతరదేశీయ శాసనసభ్యుల కొకపూర్వ దృష్టాంతమై యేర్పడియున్నది. ఈనిర్బంధ విద్యాచట్టము బాలురకు మాత్రమేగాక బాలికలకును మరియు గ్రామనగర పట్టణములకును అన్వయించుచున్నది. ఈనిర్బంధ విద్యాభ్యాసముకొరకు మ్యునిసిపాలిటీలకు సగముభాగము చొప్పున ఇతర ప్రదేశములకు మూడింటిలో రెండుభాగముల చొప్పునను ద్రవ్యసహాయము చేయుటకు బొంబాయి ప్రభుత్వము వారంగీకరించియున్నారు. ఈచట్టమువలన సరళ విద్యాభ్యాసమును (Elementary Education) బొందు బాలికలకు 10 సంవత్సరములవరకు చాల ప్రయోజనము కలుగుచున్నది.

భారతీయమహిళా విశ్వవిద్యాలయము.

మొన్న నడచిన ఈ విశ్వవిద్యాలయపు పట్టపరీక్షలో తొమ్మిది మంది స్త్రీలు కడతేరి పట్టపత్రికలను బొందియున్నారు. అట్లు పొందినవారిలో, శ్రీమతి గంగాబాయి ఫడ్కే అనునామె యొకతిరైయున్నది. గ్రేట్ బ్రిటను ఐర్లాండు మున్నగు విదేశములకువెళ్లి వేదాంత విషయమున నుపన్యాసములను చేసిన మొదటి భారతస్త్రీయే ఈమె కుటుంబములో యుండి బిడ్డలను పెంచి, దూరదేశములను సంచరించి పిదప పట్టపరీక్షలో నుత్తీర్ణురాలై యుండుట చాల గట్టితనమే కదా! అనారోగ్యకష్టములు సంసార దుఃఖములు ఆమె చదువుకెంతయో ప్రతిబంధకములను గలుగ చేయుచుండ ఆమె తన పట్టువిడలక విద్యను సాధించినందుకై మేము చాల సంతసించెదము. వితంతుశరణాలయము, భారతీయమహిళా విశ్వవిద్యాలయము, ఉపాధ్యాయిని శిక్షణాలయము మరియు ననేక ఇతర విద్యాశాలలు ప్రొఫెసర్ కర్వే (Professor Karve) గారి పరోపకారోద్యమములను ప్రదర్శించినవై యున్నవి. వీరి యుపాధ్యాయిని శిక్షణశాలలో కడతేరిన స్త్రీలకు తమ శిక్షణశాలలో తేరిన స్త్రీల కంటెను తక్కువ గౌరవమును, వేతనమును ప్రభుత్వమువారు ఇచ్చుచుండుట కడు అన్యాయమైన సంగతియైయున్నది. కర్వేగారి శిక్షణశాలలో కడతేరిన ఉపాధ్యాయినిలను తమ పాఠశాలలో నుపాధ్యాయినిలుగ నేర్పరచుట యందు సదాసంకోచము గలిగియుండు మ్యునిసిపాలిటీవారు ప్రభుత్వమువారి ఈఅన్యాయమును సవరింతురుగాక యని ప్రార్థించెదము.

గనులలో పనిచేయు స్త్రీలు.

ఇండియాదేశమున వేయారుమంది స్త్రీలు బొగ్గుగనులలో బహుదూరముదిగి పనిచేయుచున్నారు. ఇతరదేశములలో గనులలో దిగి పనుచేయుట చట్టముచే స్త్రీలకు నిషేధింపబడియున్నది. ఇండియాలోమాత్ర మింతవరకట్టినిషేధ చట్టము లేనందున గనులలో దిగి పనిచేయు స్త్రీల స్థితి కడుశోచనీయమైయున్నది. భారతకింకరసమాజమునకు (Servants of India Society) చేరిన శ్రీయుత జోషీగారు గనుల చట్టమును సవరించు నిమిత్తమొక బిల్లును శాసనసభలో తెచ్చియున్నారుగాని స్త్రీలు భూమిలోబహుదూరముదిగి పరిశ్రమించు కొరకమాత్ర మాచట్టములోని వారింపబడలేదు. 18 సంవత్సరముల వయసులోపలనున్న బాలికలను గనులలో దిగి పనిచేయ కూడదని మాత్రమా సవరణ చట్టమేర్పరచియున్నది. మొట్టమొదట వ్రాసిన సవరణచట్టములో 5 సంవత్సరముల వయసులోపలనున్న బాలురను తల్లులు గనులలోనికి తీసికొని వెళ్లవచ్చునని విధింపబడియుండెనుగాని యిప్పుడు ఆనియమముకూడా రద్దుచేయబడియున్నది. పసిబిడ్డలను భూమిలో అంత అడుగుభాగమునకు తీసికొని వెళ్లి అచట పెంచుట తప్పు తల్లిబిడ్డలను వేరుపరచుటయూ మరియొక తప్పు కావున స్త్రీలనే గనులలో పనిచేయ నివ్వకుండుట మంచిది. బిడ్డలను గృహకృత్యములను చక్కగా జూచుకొనుట స్త్రీలకు ధర్మమేగాని యిట్టి పారిశ్రామిక కార్యములు వారికి తగవు. సూర్యరశ్మిలేని గనులలో కష్టపడిపనిచేసి డస్సి ఇంటికివచ్చిన తమ భర్తలకు స్త్రీలు ఆహారాద్యుపచారములను చేసి యూరడించినచో పురుషులు త్రాగుటను మానుదురు. ఇప్పటిస్థితిలో స్త్రీలు తమ భర్తలతో పాటు గనులలో పరిశ్రమించుచు వారితోపాటు ఇంటికి వచ్చి పిదప అన్నపానాదులను సిద్ధపరచి వారి నుపచరించుట సాధ్యము కాని విషయమైయున్నది. కష్టముచే ఆయాసపడివచ్చిన పురుషులకు సకాలమున ఉపచారము లేకుండుటయే, వారిమద్యపానాది దురభ్యాసములకు కారణమని చెప్పవచ్చును. ఏలాగైనను గనులలో స్త్రీలు పనిచేయకుండ నిరోధించు చట్టమవసరమని మాకుతోచుచున్నది. దీనిని మనసిచ్చి శాసనసభలో తీర్మానించెదరని నమ్ముచున్నారము.

185867

Women's Indian Association

Branch Reports:

Vellore: Since the advent of Mrs. Kamakshamma, wife of Mr. B. Subba Rao, Sub-Judge, to Vellore, there has been a revival of the activities of the ladies of the town. They took advantage of the presence of Mr. T. Ramachandra Rao, the venerable Theosophical lecturer, to hold a meeting in the spacious Hall of "Lakshmi Vilas". Over a hundred ladies of influential Brahmin and non-Brahmin families attended and at their request Mr. Ramachandra Rao spoke to them on the near "Advent of a World Teacher". He concluded his discourse by exhorting them to revive the activities for which the Vellore ladies had long been noted. As a result three meetings a week are now being held in three different centres of the town under the auspices of the W. I. A., at which Mrs. Subba Rao discourses on Hygiene, the Treatment of Children, the Gita, etc., to the members. The Vellore ladies are not pleased at the omission of girls from the Compulsory Scheme that has been put into force in their town and Mrs. Subba Rao went on their behalf to interview the Municipal Chairman on the question. She informed him of her proposal to convene a special meeting of the ladies of the town before the 15th instant urging the importance of Compulsory Elementary Education for girls. He very courteously listened to her and promised to do his best as soon as the Resolution is communicated to him.

Kolhapur: A number of ladies who have been meeting regularly for the study of Theosophy organised themselves into a Branch of the W. I. A. on the 1st October out of compliment to the President of the Association. A speciality of the work of these ladies was their learning of swimming. They collected a large amount for the Malabar Relief Fund a year ago, so there is already a good foundation for the Branch success. This new Branch has also seen the advantage of possessing all the past copies of *Stri-Dharma*, and has ordered them. We welcome the formation of this Branch through the help of Mr. W. D. Tophakhane.

Rajamundry: A most promising Branch with 40 initial members has been started here on the occasion of Mrs. Cousins' visit and meetings. Ladies of all castes, and of Co-Operative and Non-Co-Operative views, attended the latter. An influential Committee was selected with two Joint Secretaries to carry on the work of the Branch (Mrs. Subhama Sundarasiva Rao and Mrs. Y. Subba Rao). A house bequeathed by the late Rao Bahadur Veerasalingam, of Social Reform fame, for use in the cause of women is to be the meeting-place and a number of classes and one general lecture weekly are to be held there ("Raja Lakshmi Vilas"). As there is a great desire for self-development amongst the women of this town the success of the Branch ought to be assured.

Chittoor: A largely attended and successful meeting was held in honour of Mrs. Galletti, who was paying a short visit to the town. The members remember her keen interest in their Branch while her husband was Collector of the District, and they were very glad to have her amongst them again. A varied programme was performed.

Headquarters: A series of women's meetings was held under the auspices of The Women's Indian Association during the Navaratri Festival in Bezwada, Narasaraopet and Rajahmundry. Mrs. Muhammad Ali, wife of the Deputy Superintendent of Police, presided at the principal Bezwada meeting, and amongst the hundred ladies present (many of whom had never attended a public meeting before) were Mrs. Hanumantha Rao, wife of the Municipal Chairman; Mrs. Venkatanna Pantulu, wife of the Deputy Collector; Mrs. Zahiruddin, wife of the District Munsif; Mrs. Madhava Rao, Mrs. Rajagopalachariar, Mrs. Subramania, Mrs. Lakshman Rao. The lectures delivered by Mrs. M. E. Cousins, on Saraswati, the Exemplar for Indian Women, and Lessons of Navaratri, were ably translated by Mr. Seshachala Rao, and were much appreciated.

At Narasaraopet, Mrs. Cousins addressed a ladies' meeting was held at the house of Mr. T. Anjaneya Sastri, and at the request of the sixty ladies present a class in religion will be held in future.